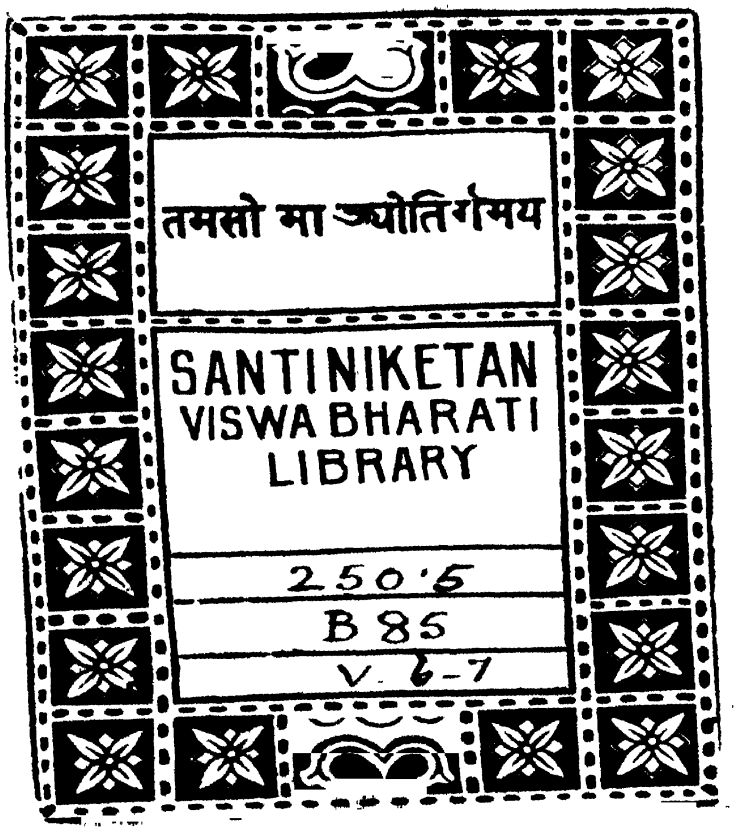

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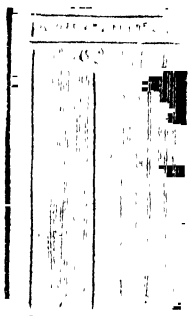
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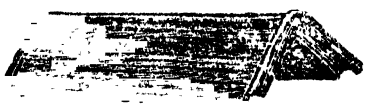
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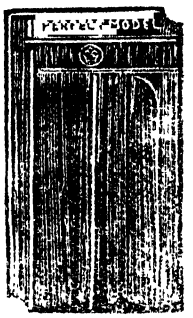
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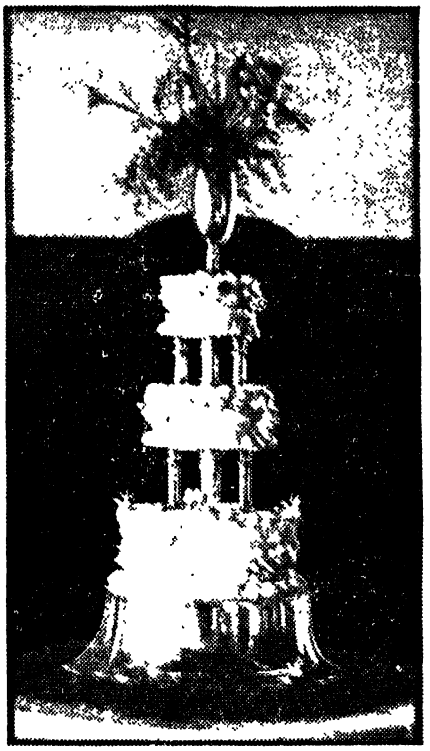
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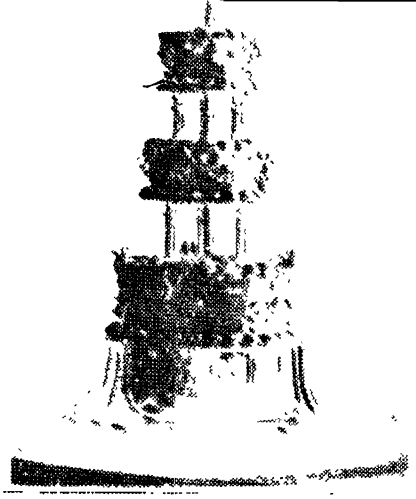
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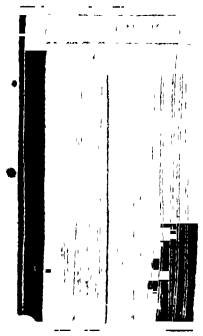
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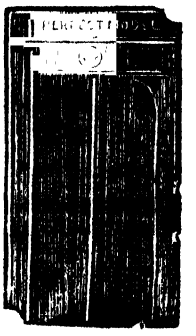
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BUDDHA GAYA.

ELSEWHERE in this issue is published the news announcing the abolition of the custodianship of the great Buddha Gaya Temple. The recent history of Buddha Gaya and how it has become the property of the Mahant, a Hindu, is known to all Buddhists who have protested with one voice against its present state. And, at this juncture, when the Buddhists are demanding some control over the management of this historic shrine it is most disconcerting to hear that the Government of India has handed it over to the unrestricted control of the Mahant. Whatever the reason the Government of Bengal might condescend to give for their order, it seems to have been made with a view to keep Buddhist influence out of the Buddha Gaya Temple and to confer sole authority over it to the Hindu Mahant.

It is the glorious claim of Buddhism that in its worship, and in its observance, and in its propagation, the pages of its history have never been stained by the shedding of a single drop of blood nor has it coveted the temples and the churches of others. On the other hand the spot most sacred to the whole Buddhist world is in the complete possession of a Saivite priest.

The present Viceroy, both before and since his arrival in India, has made it his boast that justice would be both the aim and the guide of his administration. We sincerely hope he will seize the opportunity that has presented itself of doing justice to the Buddhists by resorting to them their Temple at Buddha Gaya.

OUR CARNIVAL

THE Y.M.B.A. Carnival, held in aid of the Fort Branch Building Fund, was a great success. Its four days career, we are glad to say, has been a great achievement even from a financial point of view. Every one who visited the Carnival will admit that as a spectacular display it far surpassed all previous efforts of the same kind. The success of the venture is doubtless due to many causes, not the least of which was the enthusiasm with which the President, and the Secretaries and his colleagues on the Committee worked for the realisation of this great aim. We sincerely trust and hope that the success of this Carnival will lead us a step further in the realisation of our ambition—the early establishment of the Fort Branch. Enlightened Buddhists, we trust, will help us to realise that aim. By the splendid fight it has maintained for nearly half a century against heavy odds, the Y.M.B.A. has earned the right to ask support from the Buddhist community.

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THE BUDDHIST

B.E. 2432—ESTABLISHED—C.E. 1888

THE OLDEST ENGLISH JOURNAL OF THE BUDDHISTS

EDITED BY

Sir D. B. JAYATILAKA and VINCENT de SILVA

ANNUAL SUBSCRIPTION

Ceylon, India and Burma Rs. 3-00 | Other Countries Six Shillings.

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THE YOUNG MEN'S BUDDHIST ASSOCIATION

COLOMBO.

FOUNDED IN 1898—INCORPORATED

AN INSTITUTION FOR THE RELIGIOUS AND CULTURAL ADVANCEMENT OF BUDDHIST YOUTH.

Objects—The Study and Propagation of Buddhism.

The encouragement of the practical observance of Buddhism.

The promotion of unity and co-operation among Buddhists.

The advancement of the physical, intellectual and social welfare of members.

Membership—Men, not less than eighteen years of age, having any or all of the above objects in view, are eligible for membership.

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THE BUDDHIST

"Sila Paññanato Jayam"

VOL. VI & VII (New Series) APRIL-MAY 2479 1936 Nos. 12 & 1

VESAK PURA PASOLASVAKA

ONCE again the turning of the eternal wheel has brought us the Vesak Day, the day on which twenty-five centuries ago was born the Prince of the Sakyas, who by his accumulated merits, by his unceasing exertions on behalf of humanity, attained Enlightenment. This all-seeing wisdom, this ability to rise over the limitations of mankind, and to become greater than gods and Brahma, this Buddhahood he gained on this day.

Moreover, after a life spent in preaching to the people the Dhamma, the Noble Eightfold Path and the way of Deliverance, this Hero of Humanity obtained Parinibbana also on this full-moon Day. Thus there can be no more important day to the Buddhists than the day of Vesak.

But, in observing Vesak, we must remember that it is not an occasion of ordinary festivity. Boisterous fun and unseemingly merry making are not suitable for the Vesak Day. We must, remember that we are trying to pay respect and honour to One who has taught us that a person who wishes to honour Him should act according to His teaching.

Our ancestors always observed Vesak by engaging in meritorious work, such as feeding the monks and beggars, listening to expositions of the Dhamma and in Sila and Bhavana. It is only in recent times that the Western spirit has gradually gripped us and we indulge in music and frolic rather than in piety and charity.

At the present time when the world is torn by strife with what feelings of gratitude must we turn to the Blessed One, whose doctrine breathes of universal peace, whose religion is based on love and whose followers have never debased themselves by resorting to religious persecution ! On this day of triple significance, we should try, therefore, by our conduct to promote peace and harmony and fill our hearts with the love of humanity.

One other thought should occupy our minds on this Great Day. It has been our national destiny to be the custodians of the Dhamma. Four twenty-five centuries we have preserved the Master's teaching in its purity. It should now be our endeavour to revive the missionary spirit that marked our forefathers and carry the message of the Dhamma to other lands so that the world at large may come to know the Truth which the Blessed One taught for the good of mankind.

OURSELVES

MR. P. P. Siriwardena has ceased to be the Editor of *The Buddhist* from this month. Mr. Siriwardena was connected with this journal for the last five years. We know with what zeal and energy he worked for the dissemination of the Noble Doctrine through the pages of *The Buddhist*. We regret his resignation. We wish him all success in his new sphere of activities.

NEED FOR THE PRACTICE OF BUDDHISM IN EVERY DAY LIFE

By Dr. W. A. de Silva

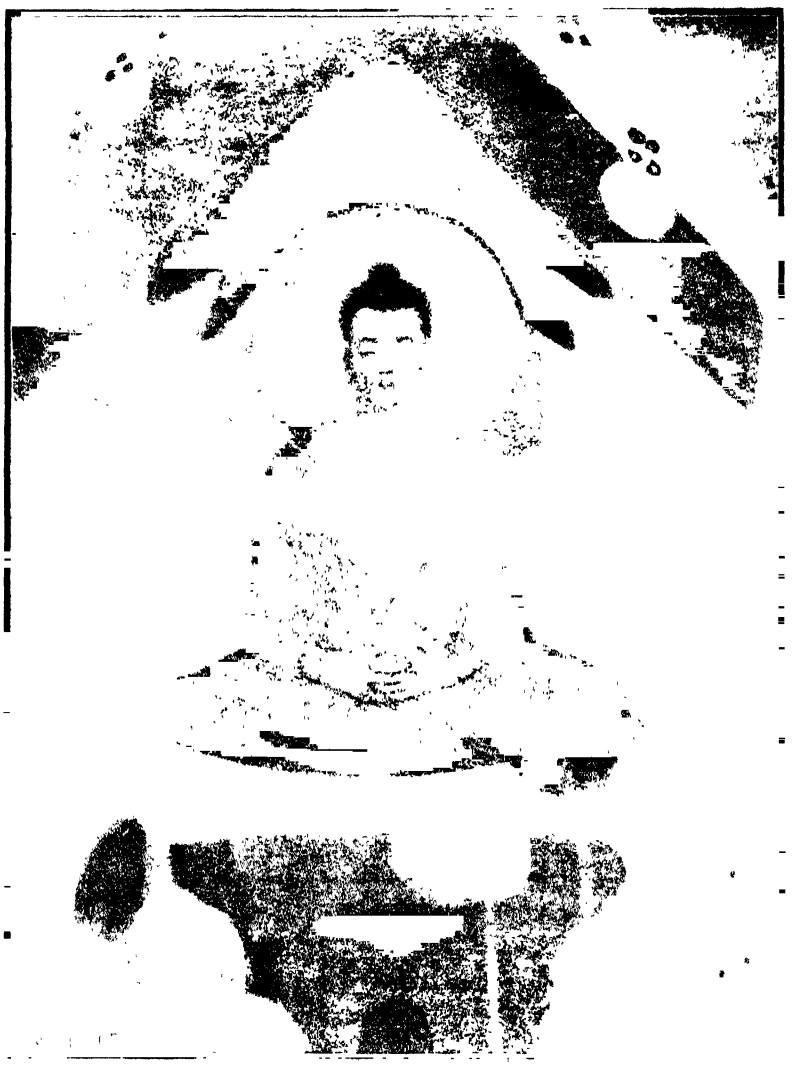
THERE is an often repeated saying in the Buddhist writings that particular activities which are prominently displayed by a being in this life are shaped from previous experience gained in this being and pre-beings in Samsara.

The realization of this truth is very important in guiding us in our various activities and in enlightening us to the working of the principles of Karma. The recollection of previous lives comes through mental development and the most of us unfortunately live in an age and an atmosphere whose environment makes it an extremely difficult task to progress towards mental development. If, for instance, a person tries to concentrate his attention in the midst of a clattering workshop or a factory on some simple problem of calculation or study, he finds it extremely difficult to do so on account of the distraction due to the noise and bustle. Such a person resorts to a quiet place to do his work.

Similarly, in the larger and deeper problems of mental culture we find in the modern cities a distraction which hampers higher development in life. In order to illustrate the truth of the importance of experience, we need only take our present being of which we have a vivid recollection.

Take the life from one's childhood so far as one remembers it. Now consider the experience and activities that gradually shape themselves.

Take the physical side first. A child learns to walk through continual practice. If a child is made to walk on his hands from his infancy he will do so in after life with a naturalness and ease. He will find it extremely difficult to walk on his feet.



Lord Buddha in Meditation

The same thing happens in all the child's activities. He begins with his good and bad habits, his mental development and his activities good and bad. As he grows older and older they come to him with ease. This is why the Buddhist influence is most needed in our everyday life, for each deviation from *Kusala Kamma* or good activities intensifies one's deficiencies. Each activity in good action helps to make such activities easier of accomplishment.

We observe sometimes that a child as he developes is able to acquire certain habits and tendencies with greater facility than another child. He starts developing rapidly in various phases of activities. The facility is due to the accumulated experience he has gained in his pre-beings. This simple truth brings us to the consideration of proper training in good activities, for at each step we accumulate experience for this as well as life hereafter.

Samsara is very long and dreary, and happiness is attainable for ever so long until we are able gradually to perfect ourselves in all *Kusala* or progressive activities. Our happiness here and hereafter depends on this training.

What then is the lesson ? Is it that each and every one of us should lead a life of useful activity and we should help others to lead that life. The useful and good activities are described in the ten *Kusala Kamma* or progressive activities. They are laid down in the Noble Eight Fold Path. Further, the tendencies that obstruct the path, the *Klessa* and the root of all tendencies—*Lobha* the desire to possess, *Dwesha* passion, and *Moha* delusion —are clearly indicated in Buddhist teachings.

It is only through practice that we can gain the facility to lead our thoughts, words and deeds in an orderly line. This practice should be a well directed continuous one. It should begin from one's childhood, and hence the importance of the training of children on good acts is clearly seen.

We should attempt to frame a definite course of such training in our homes and our schools. The Bhikkhus should be invited to emphasise this phase of Buddhist training. When the training is deficient we find society in a state of chaos and much unhappiness among individuals. Character is the basis of progress

We find this progress and this happiness illustrated in the history of many nations and many peoples. The history of Ceylon mentions times when the people were happy and prosperous, when evil deeds and deeds of passion, of avarice and foolish activities were absent. The history of China, Japan, Tibet and Burma illustrates the same thing at different periods.

If we Sinhalese Buddhists are to become happy and prosperous, we should bear these lessons in mind and strive once more to walk in the path of progress by incessant practice.

VESAK-TIDE

Hail glorious day, when o'er the world
The Light of Truth in splendor rose,
For mortals lost in error's night
The Way of Safety to disclose.

Lord Buddha, Thee our hearts acclaim,
Thou art the Sun of Righteousness,
In Thee was Truth in fulness shown
Man to enlighten and to bless.

Thy Doctrine is the radiant glow
Which evermore proceeds from Thee,
And marks the Path that upward leads
To freedom and felicity.

O may mankind Thy light receive,
From self and error turn aside,
That all in peace and love may share
The joy divine of Wesak-Tide.

A. R. ZORN.

BUDDHA - DHAMMA AND THE SINHALESE

By A. D. J.

THERE are three world-religions. To mention them in historical order, they are Buddhism, Christianity and Islam. Whilst these three world-religions make a universal appeal to all mankind, there are other religions whose message is confined to a particular race nation or tribe. Hinduism, Zoroastrianism, Confucianism, Shintoism and Judaism are religions or cults, which are limited to those born to them. The very life-breath of Buddhism, Christianity and Islam is their propagandist or missionary character, whereas rigid exclusiveness is the characteristic of the other religions.

It is a strange historical fact, that out of the three world-religions, Buddhism is the only *Aryan* religion, Christianity and Islam being Semitic in origin. The Lord Buddha is therefore the sole *Aryan* world-teacher. The genuine pristine Buddha-dhamma, which came later to be called Buddhism, is enshrined in the Pali canon. The Mahayana literature, which was in Sanskrit, represents the developed doctrine of a later age and is obviously not the original teaching of the Master, except as regards some salient features.

The world is therefore indebted to Theravada or Pali Buddhism for a correct knowledge of the actual original teaching of the Buddha. The Pali *pitakas* together with a running commentary were handed down in unbroken succession from teacher to pupil from the earliest days of the Founder and His immediate disciples for several centuries until they were first committed to writing.

Where did this epoch-making event take place and who was instrumental in making it possible, are questions of memorable significance to the history of human thought. It is a well-known fact that it is in this land of the Sinhalese, by Sinhalese Bhikkhus, with Sinhalese pens, on Sinhalese paper, that the Saddhamma was first reduced to writing.

Foreign invasions, inter-necine warfare, rebellions, famines, pestilences and other disturbing influences notwithstanding, the Sinhalese Bhikkhus, representing the Maha-vihara fraternity, have preserved to this day the Pali documents. The Sinhalese Bhikkhus- ignorant and illiterate as some of them were –guarded this priceless treasure for centuries against the ravage of time, weather, vandals and foes. They fled from mountain-fastness to remote valley and ravine concealing with jealous care their invaluable possession in cave, cell and temple.

More than one-third of mankind own and profess the Buddha as Lord and Teacher. A large area of the surface of the globe is swayed by the spiritual sovereignty of the Buddha. But it remains a singular historical phenomenon that this tiny Sinhalese nation occupying a tiny island is the only *Aryan* people, who as such profess the only *Aryan* world-teacher.

It was in the *Aryan* soil of Sri Lanka that Pali Buddhism first obtained a foothold. From Ceylon it spread to Burma, Siam and Cambodia. But Burma, Siam, Cambodia, China, Japan, Tibet, Manchuria, Bhutan and Sikkim are one and all Mongolian countries.

Every civilised nation and country has made its own distinctive contribution to world-thought and culture. The unique gift offered to the world by the Sinhalese is Pali-Buddhism. It is due to Buddha-dhamma that the Sinhalese became a civilised people. It is owing to their religion that the Sinhalese preserved their sovereignty and independence for over two millenniums. Their kings and heroes shed their life-blood to defend their reli-

gion and country. Buddhism inspired the Sinhalese rulers and chiefs to carve out vast lakes where-with to erect mountain-like relic-mounds. Buddhism encouraged patriotism, stimulated arts and sciences, inculcated learning and gave an impetus to a culture and civilisation, which even in their present degenerate condition evoke the admiration of the world.

The Sinhalese Bhikkhu may in course of time have broken away from the strict discipline of the olden days. He may have fallen from grace owing to many a lapse. But let us not on that account deny him his due meed of praise, honor and gratitude for the inestimable service he has rendered to the world by preserving the priceless legacy of the Pali *pitakas*.

When the Sinhalese Bhikkhu is painted in lurid colours as is too often done, let us at least remember to his credit that it is due to him pure Buddhism exists today in the world, and has thus made its unique contribution to the mental life of mankind.



ENTRANCE TO THE PALACE OF THE TOOTH, KANDY

THE SAKYAMUNI IN SCULPTURE

BY SRI NISSANKA

THERE seems to be a general belief that the Gautama Buddha was eighteen cubits tall. This belief has grown into our grain, so to say, that it is impossible to eradicate it.

For centuries the statues of the Sakya Muni have been hewen in rock by master sculptors under the direction of the clergy. These are invariably much larger than those of natural human size.

At Anuradhapura and Polonnaruwa, in Ceylon, colossal statues have been carved out of granite, and this practice has been imitated in Burma and in Japan. In India, however, among her archaeological remains the story told in rock or masonry is somewhat different.

At Kusinara these is a recumbent statue of the expiring Master as he lay between the two *sal* trees, and the Venerable Ananda, his devoted disciple, is depicted weeping by the bedside. This statue is a work of art and is decidedly one of the most beautiful specimens of sculpture I have seen. It measures nearly thirty feet, but Ananda is about seven or eight inches tall.

From enquiry I discovered that it was irreverent to create the statues of the Master and the pupil of equal dimensions. The Master was so great and the pupil was so small that it was disrespectful to make them of the same size.

At Sri Pada, the footprint of the Blessed One is carved on a slab of stone. This is more or less in proportion with that of a being eighteen cubits in height. It is well known that the real footprint on Sri Pada was on a gem and lies buried many feet underneath what is now commonly believed to be the actual footprint. It is difficult to conceive that there could have been a gem in cut or uncut stone anywhere in the world sufficiently large to receive the imprint of a giant's foot. The natural conclusion that one thus arrives at is that the gem must have been a small one and the footprint upon it must be that of the normal human size.

For several years, after the passing away of the Master out of sheer reverence to his physical and spiritual body, no artist could pluck up sufficient courage to immortalize him in stone. In the beginning the custom was to worship a lamp, as a symbol of the annihilator of the darkness of ignorance. Thereafter the worship of the lamp died out and the Buddhists the world over started the cult of the worship of a wheel, symbolic of the Dhamma-Chakka, or the Wheel of the Eternal Law. With the influx of time a further innovation was made and the design of the Lotus, so prominent in Buddhist art, symbolised the Dhamma, as the Lotus of the Good Law. Padma Sambhava, the Master of Tibetan Buddhism, seems to have risen from this.

One sees from the above that at the beginning it was only the Dhamma that was worshipped, and not the personal Buddha.

The worship of the sacred footprint was the first manifestation of the personal element in Buddhist art. The footprints were made of various sizes, according to either the wealth or piety of the constructor.

Not until the reign of Emperor Asoka, did the sculptors in all seriousness venture out to mould the Master in stone, brick or motar, though there might have been cases where the statues have been made earlier.

Asoka himself was a man noted for his piety and he would not tolerate the statue of the Master made life-size, though he did not forbid the construction of large images and very small ones. The king in Ceylon simply followed suit. The Oriental is a blind adherent of custom, and nothing would induce him to swerve from his die-hard policy.

From these data it is dangerous and illogical to jump to the conclusion that the Lord Buddha was eighteen cubits tall or four or five inches high, according to what we see from the images sculptured by the ancients.

The Sittara (the designer in Ceylon) is supported by Hinayana monks of this country who adhere to the popular theory and some books are even cited as authority.

Nowhere has the Buddha stated that he was eighteen cubits tall. None of his 80,000 disciples, who had seen him in the flesh, have stated so, either. If there is such a statement in any book it is a myth, and an unadulterated figment of the imagination.

Let us now turn to the scientific data available. Sir John Marshall in his great discovery of the ruins of Mohenjo Daro placed the date of those ruins at 1,000 years before the birth of Christ. At that distant period of time the human skeletons unearthed in a splendid state of preservation measured from five to six feet. The same is the story told by archaeologists in Mexico, Java and in Egypt.

We remember too well that the Tutankhamen mummy was that of a man of medium height. In the absence of any

corroborative testimony how is it possible for us to hold any belief other than that man has undergone very little physical change during the last 4,000 years. Bang goes the theory of our pious old dames who say that our grand sires were huge men !

Let us now turn to the architectural remains of the world. Nowhere has there been found buildings in which a giant race lived. On the contrary, from the foundations of Jetawana Monastery where the Master lived for over a quarter of a century we could only deduce that those buildings were constructed for the use of men of normal height and build. This theory gains confirmation from the Mula Ghandi Kuti at Isipatana discovered by Major Kottoe. This irresistible conclusion that the old theory of room is supposed to be the very chamber of our Lord, and from the measurements of its dimensions, we are driven to the the eighteen-foot man must be rejected as being absurd.

There are contemporary alms bowls and other utensils and recent excavations give further proof of this statement. It does not necessarily mean, therefore, that it is wrong to construct large images but it is irreverent and improper to represent the Master of men, a hideous, cumbersome and unweildly thing, baffling even a generous imagination.

It is wrong to represent him with features distorted to suit the aesthetic tastes of the sculptor or painter of a particular age. The Japanese imagine that the Sakyamuni looked like an old Sumurai. The Chinese imagine he was the most perfect Mongolian, the Burman is of the opinion that he was like one of them, when really the Lord of the Sakyas was a North Indian of normal size blessed with the most perfect Aryan features, devoid of anything fantastic.

His hair was matted for it had not known a brush or comb for six years during his sojourn at Uruvela. The lobes of his ears were torn and when weighed with the ear ornaments of a Sakyan Prince they touched his shoulder.

There were other peculiarities characteristic of the World Teacher and it was with a genuine desire to essay to depict the Master, as he must have been, that the image at Salagala Monastery has been constructed after a careful study of all the available data.

THE DAILY ROUTINE OF PARAKRAMABAHU II

BY SIR D. B. JAYATILAKE

THE subject matter of this article is a Sinhalese booklet entitled the *Kandacuru Sirita* two copies of which I found among the *ola* manuscripts preserved in the British Museum Library. They belong to the Neville Collection, consisting of a very large number of manuscripts which the late Mr. Hugh Neville had collected during his long term of service in Ceylon, and taken with him to England upon his retirement. After his death the best part of this collection was purchased for the British Museum, where it is now safely deposited.

It is a matter for sincere satisfaction that these valuable manuscripts cannot hereafter be lost or dispersed. At the same time one must feel some regret that they are removed so far from those who can make the best use of them.

During one of my visits to England several years ago I spent a good part of my leisure in examining these manuscripts. In the course of my examination I was fortunate enough to come across a few volumes of unique interest, either exceedingly rare or unknown in Ceylon at the present time. To the

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latter category belongs the *Kandavuru Sirita*. I had not seen the book before, nor had I heard of its existence. It was in fact the unfamiliar name that first drew my attention to the unpretentious manuscript containing but a few *ola* leaves. But a persual of its contents satisfied me that the find, though small in size, is of no little interest to the student of Ceylon History. It purports to be the *Dinacariyava* — the Daily Routine of Duties of Parakramabahu II of Dambadeniya. As such it affords some insight into the life and character of one of the greatest of the later kings of Ceylon. Further, it throws much light upon the etiquette and the ceremonies observed at the Sinhalese Court in those medieval times. It also adds to our knowledge of customs and institutions that prevailed in those days.

The concluding portion of this interesting contribution will be continued in the June issue of the *Buddhist*.

Parakramabahu II ruled at Dambadeniya for 35 years—from 1236 to 1271 of the Christian era. The "Mahavamsa" has devoted no less than eight chapters (82-89) to the events of his reign. Additional information concerning his career may be gathered from contemporary writings such as the "Pujavaliya," and from his own literary works. All these accounts agree in presenting to us an inspiring figure, exhibiting in himself a rare combination of lofty ideals and high achievements which place him high among the great names in our history When he succeeded his father, Vijayabahu III, the founder of Dambadeniya, Sinhalese soverignity was confined to the Maya Rata. In the other parts of the Island including the Pihiti Rata,—the "King's Country"—the Tamils held sway. The ancient capitals, Anuradhapura and Polonnaruwa, were in their hands. For more than a quarter of a century, from the invasion of Magha, the Kalingan, the Sinhalese people had lain crushed under the iron heel of the invader.

The Chronicles lament in words of despair the utter and terrible ruin inflicted upon the country by the ruthless enemy who spared neither age nor sex, and regarded nothing as sacred. Vijayabahu had begun the war of deliverance, but he did not rule long enough to effect more than the reconquest of Maya Rata. Upon his accession Parakramabahu continued the struggle with great vigour. Within a short time he defeated the armies of MAGHA and JAYABAHU and swept them back to the sea.

The deliverance of the country from the foreign foe was followed by vigorous measures for the rebuilding of the social fabric and the restoration of national prosperity. The revival of learning was an equal concern of the King. Scholars and books were brought over from India and colleges were established in different parts of the Island. Similar attention was paid to religious reconstruction. A great convocation, held under the patronage of the King, purged the Sangha of its unworthy members and issued a new "Katikavata," i.e., a code of rules and regulations for the Order—which became the model for similar efforts in later times. These reforms were, however, interruptd for a time in the 11th year of Parakramabahu by another formidable invasion. CHANDRABAHU, a Malayan Prince, but evidently of Indian origin, made a sudden descent upon the West coast, and began to devastate the country around. A defensive army, led by VIRABHAHU, the King's nephew, soon took the field and within a short time met the enemy in battle. A fierce fight ensued resulting in the total defeat of the invaders. This trouble ended, Parakramabahu once more turned his attention to the internal improvement of the country. Roads were opened, and bridges —some of them of great length—were built over the great rivers. The ancient city of Anuradhapura was also restored. Amidst these manifold activities, to the great misfortune of the nation, the King was seized with a serious illness. It was apparently a stroke of paralysis, which partially deprived him of the power of speech. When Parakramabahu found that complete recovery was impossible, true to the dictates of his faith, he faced the situation with equanimity and promptly took such steps

as were necessary in the best interests of the country.

With the approval of the Council of Ministers and the consent of the people, he handed the reins of government to his eldest son, VIJAYABAHU, who was crowned as Regent. Released from the burden of governance, the King devoted the remaining years of his life to the performance of Religious Duties and the pursuit of literature. To this period most probably belong those memorable works—the "Kavusilumina," "Visuiddhimarga Sanne" and the "Vana Vinisa Sanne"—which bear equal testimony to his splendid gifts as a poet and his profound scholarship.

(*Continued on page 237*)

FUNDAMENTAL TRUTHS IN BUDDHISM

BY C. JINARAJADASA

THE truths upon which Buddism is founded are natural They have, we believe, been taught in successive *Kalpas* or world-periods by certain illuminated beings called Buddhas, the name Buddha meaning "enlightened."

The fourth teacher in the present *Kalpa* was Sakya Muni or Gautama Buddha, who was borne in a royal family in India about 2,500 years ago. He was an historical personage, and his name was Sidhartha Gautama.

Sakya Muni taught that the universe was evolved, not created. It functions according to law and not according to the will of any deity.

He taught that ignorance produces desire, that unsatisfied desire is the cause of rebirth and that rebirth is the cause of sorrow. To get rid of sorrow, therefore, it is necessary to escape rebirth; to escape rebirth it is necessary to extinguish desire, and to estinguish desire it is necessary to destroy ignorance.

The destruction of ignorance can be achieved by the persevering practice of an all-embracing altruism in conduct, by development of intelligence, by wisdom in thought, and by destruction of the desire for the lower personal pleasures.

The desire to live being the cause of rebirth when that is extinguished rebirths cease, and the perfected individual attains by meditation and by life that highest state of peace called *Nirvana*.

Sakya Muni taught that ignorance can be dispelled and sorrow removed by the knowledge of the Four Noble Truths, viz:

1. The miseries of existence.
2. The cause production of misery which is the desire ever renewed for satisfaction without being able ever to secure that end.
3. The need for the destruction of that desire, in order to find peace.
4. The means of obtaining this destruction of desire. The means which he pointed out are called the Noble Eightfold Path viz: Right Belief ; Right Thought ; Right Speech ; Right Action ; Right Means of Livelihood ; Right Exertion ; Right Remembrance and Right Meditation.

Right meditation leads to spiritual enlightenment or the development of that faculty of *Bodhi* or Wisdom which is latent in every man.

The universe is subject to a law of natural causation, known as *Karma*. The merits and demerits of a being in his previous existence determine his condition for happiness or sorrow in the present one.

The obstacles to attainment of good *Karma* may be removed by the observance of the following precepts, which are em-

braced in the moral code of Buddhism, viz :

1. Kill not.
2. Steal not.
3. Indulge not in forbidden sexual pleasure.
4. Speak not untruth.
5. Take no intoxicating or stupefying drug or liquor.

Five other precepts, which need not be here enumerated should be observed by those who would attain more quickly than the average laymen the release from misery and rebirth.

Buddhism discourages superstitious credulity. Gautama Buddha taught it to be the duty of a parent to have his child well educated. He also taught that no one should believe what is spoken by any sage, written in any book, or affirmed by tradition, unless it accords with reason.

Buddhists are taught to show tolerance, forbearance and brotherly love to all men, without distinction ; and an unswerving kindness towards the members of the animal kingdom.

The essence of Buddhism, as summed up by the Tathagatha himself, is :

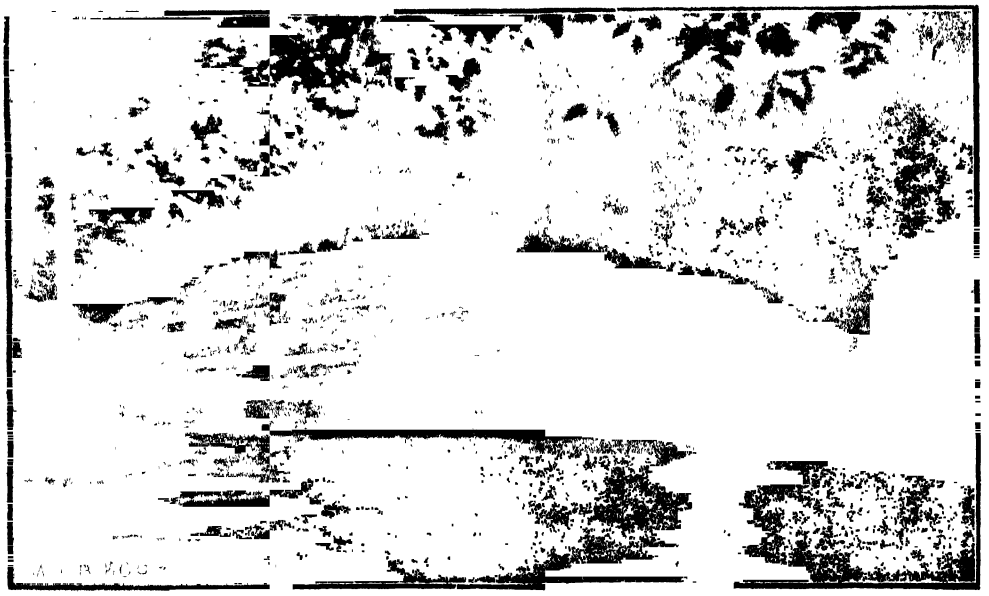
1. To cease from all sin.
2. To develop virtue.
3. To purify the heart.

BORO BUDUR

By Kalki Kumara

ART said Thackery, "is truth, and truth is religion." No religious monument better illustrates the truth of this statement than Boro Budur, the wonder-shrine of Java.

During the Napoleanic wars Java was occupied by the British. Sir Stanford Raffles was at that time the Governor of the Island, and he ordered the laying of a road. While the road was being cut it was brought to his notice that some ruins had been discovered, but Sir Stanford was prevented from further excavations for just then Java passed from the English to the Dutch in exchange for Ceylon The matter was, however, reported to the Dutch Governor with a request for further research. He did so and to the astonishment of all discovered Boro Budur, the greatest Dagaba in the world.



Boro Budur the wonder shrine of Java

In the reign of Emperor Asoka, Buddhism flourished triumphantly all over the globe. His zealous missionaries travelled to the utmost corners of the world and proclaimed the truth of the peace-giving and all-embracing Dhamma. Then, indeed, was Buddhism in the zenith of its glory. Then was constructed most of the wonderful shrines that today, even in their ruins, amaze a wondering world.

In the building of these religious edifices, relics were required to be enshrined within them. Asoka, therefore, opened some of the depositories in which the relics of the Buddha were originally encased and distributed the contents to all the nations that had embraced Buddhism. It is said that this led to the construction of 84,000 Buddhist monuments, and Boro Budur is doubtless one of them. But, among them all, there is none to match that glorious incomparable outburst of a people's devotion.

Throughout the world every Buddhist shrine is built in a select place—a place which is richly adorned and ideally blessed by nature. And the spot selected for the rearing of Boro Budur is no exception.

Built round a hill which forms the core of the structure it commands a magnificent view in one of the most panoramic districts of Java. On seeing the tremendous monument standing proudly and lonely in the midst of a flat jungle, the pilgrim is roused to a sense of awe and admiration.

Boro Budur is in itself a wonder. Begun eleven centuries ago, about the year 840 A.D., it must have taken several years to complete it. It rises by terraces to a height of 150 feet and on the top stands a Dagaba 52 feet in diameter. There are several tiers, the lower ones square and the higher ones circular in shape through which narrow galleries with sculptured walls lead up to the summit a distance of two miles. In these walls every bit of available space is used for elaborate reliefs illustrating the life-stories of the Buddha. Finer work in stone in an architectural point of view no other Buddhist country has ever produced and in this respect Boro Budur is peerless.

The wonderful influence Buddhism has on art is evident in every Buddhist country, and Boro Budur is in this respect a glowing triumph. The hand of the sculpture and the architect was never used with better success. Beginning with the Jataka stories which illustrate the different births of the Buddha these walled galleries with their infinite variety of reliefs lead the pilgrim on by stages till the phases illustrating the life of Gautama is reached. Then stepping onwards he passes the incidents of the Buddha stage and moves along ascending higher till it culminates in a crowning Dagaba, the identity of whose jealously guarded relics is still a conjecture.

Boro Budur is indeed a symbol of the evolutionary life of the Buddhist who works through a series of lives until Nirwana is finally attained. There are no less than 2141 groups of reliefs which depict the various lives of the Buddha, but many of them have been badly damaged. The way along the galleries is also gloriously crowned by arches symbolising the Makara Thorana, while a number of niches preserve in each a sedant Buddha statue. Four hundred and thirty-two of these have been numbered and their simple but majestic aloofness make each one a masterpiece of sculpture. Boro Budur is thus a jewel of human art and craftsmanship beautifully worked in an unsurpassably supberb setting.

But, as if jealous of their majestic superiority, time and the course of events ever play sad havoc with such soul-stirring monuments. The marauding methods of the martial Mohammedan swept everything before him in the march of history and the

Ahimsic religion of the illustrious Lord was forced to retire from Java.

Most of the shrines that were spread over the Malayan Archipelago suffered under the ruthless destruction of Moslem invasions and fell into decay. And Boro Budur, the soul of Java, most lamentably suffered. Everything precious that adorned the statues and the Dagabas found irreverent abodes. Some of the statues themselves were lifted from their sanctums and scattered about the jungle, while many of the marvellously exquisite reliefs were defaced or demolished.

So did Boro Budur vanish into oblivion even though for a time. But now, thanks to the Dutch Government who have replaced most of the scattered fragments and their attempts to preserve it with such drastic laws as imposing a punishment of ten years imprisonment if even a stone is removed from its precincts. Boro Budur is once again on the lips of the world. The spirit of those wonderful craftsmen whose devout devotion to their faith culminated in this tremendous monument can never die, and it never will.

In spite of iconoclasm of the martial Moslem, the spirit of the glorious Dhamma of the Buddha lives in the people of Java. For, if the foreign pilgrim and the inquisitive tourist were to step aside for a moment they would observe Javanese women closely wrapped in heavy garments offer fresh flowers on those dilapidated alters and mutter a stanza the meaning of which is the same as that recited in Ceylon and other Buddhist countries on similar occasions.

Mighty ruins irresistibly charm and inwardly communicate. Would it then be vain to hope that in the course of time Java would once again be a Buddhist country as glorious as it was when it raised this monument that astonishes the world ?

MAY THE BUDDHA SASANA FLOURISH

By Dr. Cassius A. Pereira

WHEN the Dhamma was first taught, and popularized, it was done by the Tathagata, the two Chief Disciples, the Eighty Great Disciples, and all the host of the Arahants, Anagamis, Sakadagamis and Sotapannas. They were all great beings who had realized the Dhamma in its fulness, and whose wisdom was in the full flower of its maturity. The land was full of men who had, in past lives, made a special wish to be reborn in time to hear the Buddha, and who had prepared themselves so as to understand the Master's teaching.

Many kings, princes and great men were converted. Such of the populace (always a majority), who follow the lead of the great and the fashionable, took up the new teaching with fervour and enthusiasm. The whole task became natural and easy and the Sasana rapidly grew in strength.

All this indicates to us our own shortcomings. We are now not sure that there are any saints at all on this earth. Absolute Masters of the whole Ti-Pitaka are hard to find. The Sangha has almost given up the Vipassana life. Buddhist Kings are scarce, and they are not powerful for good, like Bimbisara or Aśoka. I do not know whether there are any Buddhist (Thera-vada Buddhist) millionaires at all, like Anathapindika or Visakha. Buddhism itself is more a label with the populace than a conviction that has reach-

ed their hearts from close study and experience.

This being the present state of the Sasana, I think it will be wise to see how we can strengthen and stabilize the hold of Buddha Dhamma in Lanka, and leave the question of teaching and popularizing Buddha Dhamma abroad till our own vigour is re-established.

To the rest of the world, we here, in little Lanka, have already done much. We have prized and preserved intact the Treasure of the Buddha's Doctrine throughout the centuries, thereby enabling this island to give to the present world a greater gift than has been the fortune of even so powerful a race as the British.

What has any nation of modern or ancient times (always excepting the Indian Majjhima Desa of twenty-five centuries ago) gifted to the world in the way of literature, poetry, drama, philosophy and ethics, leaving alone the greatest gift of all, the sure path of deliverance from all suffering, to compare with this inestimable gift that Lanka gave and yet gives ? We gave this gift, of old, to China, Japan, Burma, Siam, Cambodia, Java, and many other lands. Through us and our unremitting care of this Dhamma Treasure, students of the East and the West, people like the Rhys Davids, Muller, Warren, and Fansboll, have been enabled to give other lands a translation of the Incomparable Doctrine. And yet the work goes on. The Treasure-trove is not exhausted, and scholars in many parts of the world are translating and studying the Buddha Dhamma.

If lands abroad are unable to fully appreciate our gift, it is not our fault entirely. They themselves are lacking. Why do I say—" not our fault entirely "? Because it undoubtedly is partly our fault. If a gift is to be straightaway fully appreciated, it must be obvious to the meanest understanding that that gift has already proved itself to be a blessing to the giver. The gift of a snake-bite remedy that has been proved to be a sure cure will be appreciated highly.

What have we proved to the world as undoubted blessings derived solely from Buddha Dhamma ? There are too many murders in Lanka, too much violence, too much addiction to alcohol, for us to be able to say with confidence to the world : " Look at us. See what this Dhamma has done for us. Accept it, and your people will be the same."

The rose that adorns itself adorns the garden. People from afar will come to see that rose, to beg for grafts or slips, that their gardens too may be adorned. Let us then adorn ourselves with this highest flower of Dhamma, and the world will appreciate the fact readily enough. Instead of yielding to the sweet influence of the Dhamma, we are being made rough, materialistic and worldly-minded by the influx of Western (and now even Far Eastern) influeness.

It is useless to talk about a " method of teaching and popularizing Buddha-Dhamma " when the teachers are so wanting in grace. Lately, when a party of Christian school boys and a thoughtless padre hurt our feelings, we would not accept an apology and let the matter drop, as the Dhamma teaches. And amongst those who tried hardest to perpetuate that cantankerous wrangling, and put chilly-powder into the healing sore, were Bhikkhus, our teachers, men who should direct us to Samma-sati, followers of the Blessed One who taught " Even, Bhikkhus, should robbers and murderers saw off your limbs and joints, whoso gave way to anger threat, would not be following my advice. For thus, Bhikkhus, should you train yourselves : 'Undisturbed shall our mind remain, no harsh word shall escape our lips, friendly and full of sympathy shall we re-

main, with heart full of love and free from any hidden malice; and that person shall we penetrate with loving thoughts, wide, deep, boundless, freed from anger and hatred.' *Evan hi vo Bhikkhave sikkhitabban.*''

Those of us who remain calm can see that our greatest need is the regeneration of our teachers. " The method of teaching " has been clearly illustrated in the Dhamma itself. But, to " popularize," the teachers must be coaxed, persuaded, or even compelled, by public opinion, to mend their ways and live according to the Vinaya.

There are yet many noble Bhikkhus, but the Buddhist laymen have been too lax. Public opinion, which the press can direct rightly, must set the Sangha on its pristine position of fearless uprightness and lofty example. Bhikkhus must no longer be owners of lands and estates, elephants and motor cars. Bhikkhus must not have bank accounts, or lend money on interest, or indeed possess money at all. Public opinion should compel the Sangha to organize itself and get the sanction of the Government to constitute a court with power to disrobe offending members of the Order.

It is a fact that mankind as a whole is strongly addicted to hero-worship. It is a fact also that we, of Lanka and India, have this trait much more marked than other peoples. There are numerous examples of this, ancient and modern. We Sinhalas are great hero-worshippers. The greatest I think on earth ! This is why we have preserved the Doctrine of the Incomparable One intact through the centuries. Who knows ; perhaps this is why the World-Saviour saw that little Lanka would remain faithful when all other nations failed Him.

We must take full advantage of this distinctive feature of the Sinhala. Of late we have been putting up a number of false idols. Great men are so scarce amongst us that our people set up mediocrities, nonentities, and mischief-makers as idols. Any shameless man who can rant loud enough, and persistently enough, can get a crowd of worshippers. This must be corrected.

We laymen must give every help and encouragement to those Bhikkhus who are true to the lofty significance of the Yellow Robe. When we can again reverence the Yellow Robe with whole-hearted respect and admiration, our lives will again get permeated with the ennobling influence of the Dhamma.

We should cherish those Bhikkhus who retire to forests and caves and lonely places for meditation and the Vipassana life. We must give them every facility, aid them, and promote their aim. The Sinhala being, at his natural best, the most lovable man on earth, and the most amenable to really kindly guidance, will soon react to the selfless leadership of a regenerated Sangha.

Great men, really great men, will again spring up amongst us. Without losing a jot of our courage, independence and self-respect, we shall become a gentle and far-seeing race, thoughtful, virtuous and strong for good. There will then be no crime in Lanka, and no need for larger jails and a stronger Police force. Our name will resound abroad as real followers of the Peerless Master, and our compelling example will make even the peoples of other lands hasten to follow in His Noble Steps.

THE TRUTH THAT IS MORE THAN TEACHING

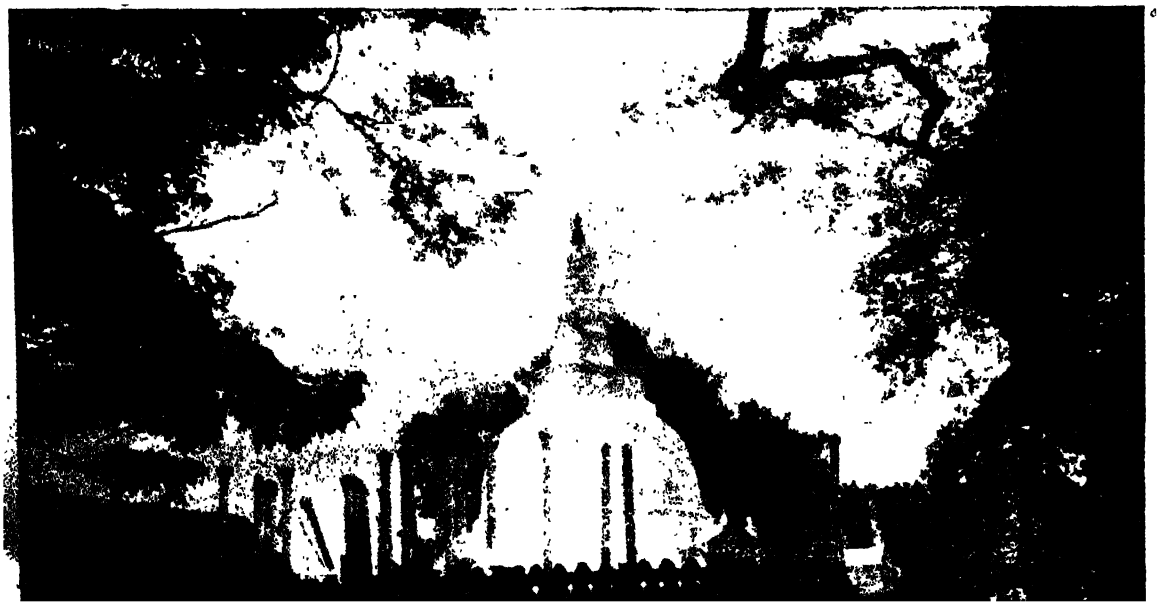
BY ALAN W. WATTS

ALL schools of Buddhism are agreed that the apparent separateness of one being from another is illusion. I have often wondered, therefore, at the things which divide mankind into conflicting parties, and especially at the things which cause the followers of a common religion to quarrel among themselves. All conflict must take place on the plane of separateness, in the superficial and illusory aspect of life where the fundamental Unity is not perceived. In the real aspect there can be no conflict, for there it is realized that the Many are One. I believe that conflict might be overcome if we could accept the fact that in Samsara—the world of form—it is in the very nature of things to disagree. In all the universe there is no one form that is in every respect the same as another, for all things, while they are essentially One, are unique in their outward appearance.

Quarrels are caused by looking for agreement where it cannot exist, and the man who quarrels with his fellows is he who seeks to impose his own form upon others. In Samsara, unity can only be achieved by agreeing to differ. For difference is the very nature of Samsara, and unity cannot be achieved by trying to make forms the same as one another, but only by realizing that all forms have a common essence. For instance, if a bird is to be a bird, it would be ridiculous to expect the wings to be like the beak, or the claws like the tail. And yet many of us seriously expect such impossibilities to be achieved when we try to make others conform with our own patterns and plans. For the human race, in the same way as a bird, is an organism of which every part has a separate and distinct function or *dharma*, and the whole cannot be expressed in its parts unless each part is unique in its form and method of work.

Just as the human race is a total organism, so are the followers of the Buddha of whatever sect or school. It is unfortunate, therefore, that within this great religious body there should be numerous conflicts and quarrels which prevent it from working as a harmonious whole. There is the conflict between Mahayana and Theravada, between the various schools of thought about the Anatta doctrine, between theists and atheists, and between the Self-power and Other-power sects of Japan and China, to mention only a few. These conflicts prevent Buddhists from sincerely acknowledging one another as brothers, and destroy the effectiveness of a common purpose within the greatest religious community in the world. Of course, it would be too much to expect people not to quarrel, for the seeds of strife are planted deep in human nature. But it is not too much to expect the more conscious and intelligent members of this community to refrain from doctrinal squabbles and to realize that there is a deeper and infinitely more important bond between man and man than similarity of belief.

We must accept the fact that, even among Buddhists, beliefs are bound to differ. For all belief in doctrines is a matter of intellect, and intellect is that faculty of the mind which discriminates, which forms ideas and concepts. All forms, whether mental or physical, are of Samsara; thus they will differ in greater or lesser degree with each individual, for, as we have seen, in Samsara there can be no two



Thuparama, Anuradhapura

beings of the same pattern. Hence I am convinced that it is a mistake to try to achieve unity among Buddhists by attempting to construct a common creed or even a minimum basis of generally accepted beliefs. We can be united and yet have different opinions. This may sound strange, even impossible, and so it would be if there were not in Buddhism a Truth that is more than teaching, more than a set of ideas about the universe.

The error which is at the root of all conflict is too great a reliance on forms. No one, unless he spent too much reverence on mere concepts, would quarrel with another because of his form of belief, or be offended because someone disagreed with his own. If someone attacks my property and so offends me, my feeling of offence can only arise through attachment to property—which is not a Buddhist virtue. What applies to property must also apply to beliefs, concepts and doctrines, for these are the property of the mind. *Trishna*—selfish clinging—can apply just as much to ideas as to money, for both are *anicca*, impermanent, and *anatta*, without essential reality. For a concept (even the concept of Karma or Anatta) is a form and as such is subject to the same conditions as all other forms. Thus even the Dharma is a part of Samsara, and for this reason the Buddha likened it to a raft for crossing a stream, a raft which must be left behind when the stream is crossed. Therefore if the Dharma cannot enter Nirvana, it is certainly a part of Samsara.

One should always be careful to avoid that simplest yet most dangerous of mistakes—the confusion of belief with Truth, the identification of the raft with the opposite bank of the stream. Beliefs are ideas *about* Truth and not Truth itself, for the formless Nirvana cannot be described by the forms of Samsara, and as all forms are illusory and impermanent, he who *clings* to beliefs is lost. He who would attain Nirvana must give up all clinging, for only in this way can he achieve the Enlightenment which is freedom from forms. That

is not to say that he destroys all forms, but that he is no longer attached to them, that he no longer depends upon them for peace of mind. Therefore let us make less ado about beliefs.

No one ever travelled far on a road by clinging to its surface, and he who travels fastest, he who runs, touches it most lightly with his feet. But how shall we be sure that we are on the right road ? Must we not depend upon the road if we would reach the Goal ? Paradoxically the answer is : That road is the best upon which we feel we need depend least, for that road leads to non-attachment, to freedom from dependence. Further than this, non-attachment *is* that road, for Buddhism is essentially the art of setting the mind free from forms.

The doctrines of Karma, Anatta, Anicca, Dukha, Rebirth and the rest are all teachings about the nature of Samsara. They are warnings to us to be careful of the snares of Samsara. But the Truth which is more than all these teachings can only be known when we depend neither upon Samsara nor on ideas about it or about anything else. Why should then intelligent Buddhists quarrel over the various merits of certain sets of ideas and doctrines ? For the real question for them is not in which set of doctrines to believe but how to pass beyond all doctrines. Let them ask, not " How shall we reconcile our beliefs ? " but " How shall we cease to depend on beliefs ? " For the essence of Buddhism is the attainment of Enlightenment through freedom from all objects, forms and concepts—yes, even from the concept that we must depend for our salvation on becoming free from objects, forms and concepts ! Ultimately Buddhism goes as far as that, for even he who is attached only to Nirvana knows not Nirvana.

If this is our ideal we shall become the laughing-stock of the world if we behave like the pundits of whom Omar Khayyam said :

Myself when young did eagerly frequent
Doctor and Saint, and heard great Argument
About it and about : but evermore
Came out by the same Door as in I went.

TO THE LORD BUDDHA

How glorious is Thy Dhamma,
O, Buddha, Blessed Lord.
How wonderful Thy Sangha,
Which spreads Thy word abroad.

We, too, will surely follow
The road that Thou didst find,
The perfect Road of Knowledge,
And never look behind.

And walking in Thy footsteps,
We'll find the truest wealth
Lies in the full surrender
Of that we call the self.

Thine Infinite Compassion,
Thy Pure and Holy Life,
At length shall lead the nations
From bloodshed, hate and strife.

And so we take our refuge
In Thee, our Lord Divine,
Thy Holy Law the Beacon
That in our hearts shall shine.

How glorious is Thy Dhamma,
O Buddha, Blessed Lord.
How wonderful Thy Sangha,
Which spreads Thy word abroad.

SHINKAKU.

OURSELVES

By ourselves is evil done,
By ourselves we pain endure,
By ourselves we cease from wrong,
By ourselves become we pure.

No one saves us but ourselves :
No one can and no one may.
We ourselves must walk the path,
Buddhas merely teach the way.

DHAMMAPADA.

TRUE BUDDHISM

By Dr. Bimala Chandra Law,
PH.D., M.A.

IT is encouraging to find many people of Asia and Europe interested in the study of Buddhism and Buddhist thought. Buddhism spread almost all over the continent of India as well as far distant countries such as Central Asia, Ceylon, Burma, Siam, Cambodia, Java, Korea, Japan, Annam including ancient Champa, Nepal, Bhutan, Sikkim and Tibet. As a matter of fact Buddhist India is Greater India. Much has been said about its importance but here I shall confine myself to a few points regarding the sources for a proper study of Buddhism. The Theravada Buddhism is found in Pali texts and commentaries. The three Pitakas supply invaluable materials for this branch of Buddhism in all its aspects. They are very rich in materials for reconstructing a secular and religious history of India. They also throw a flood of light on the philosophical and cultural aspects of the period with which they deal.

We must always remain grateful to the Pali Text Society of England and especially to the late T. W. Rhys Davids and his talented wife Mrs. C. A. F. Rhys Davids for the indefatigable labours done by them for printing and publishing a major protion of the Pali texts and commentaries and making them accessible to the reading public. Besides, other Buddhist societies of Europe, as for example, German Pali Text Society, Buddhist Society of Great Britain and Ireland, American Buddhist Society, Buddhist Society of Copenhagen, did much to further the study of Buddhism and some of them are still doing good works in this field of Buddhism. In this connection we should not forget the labours of Indian, Sinhalese, Burmese and Siamese scholars, some of whose publications may be taken as standard works of Hinayana Buddhism.

Dr. B. C. Law in this his Presidential address delivered before the Buddhist section of the Cultural Conference held under the auspices of the Indian Research Institute, recently, surveys the sources for a proper study of Buddhism.

In order to arrive at a real significance of Buddhism we have to study carefully Mahayana Buddhist Sutras; and specially such Mahayana works as Vasuvandhu's Abhidarmakosa Vyakhya, Nagarguna's Madhyamikakarika, Lankavatara Sutra, Asanga's Sutralankara, Asvaghosa's Buddhacarita and Saundarananda Kavya, Santideva's Bodhicaryavatara and Sikkhasamuccaya, the Lalitavistara, Mahavastu and Divyavadana. We are greatly indebted to European, Indian and Japanese scholars for their invaluable services to Mahayana Buddhism, but we should not forget in this connection the labours of two Bengalee savants, Rajendra Lala Mitra and Haraprasad Shastri, who devoted their whole lives to the study of Mahayana Buddhism. Jaina Agamas help us greatly in the elucidation of many subtle problems of Buddhism.



Ruins of a Buddhist Temple at Polonnaruwa

Tibetan Buddhism can be well studied by referring to such works as (1) Tibetan Dulva which is not completely devoted to recording the rules and regulations of the Buddhist Order but it contains Jatakas, Avadanas, Vyakaranas, Sutras and Udanas. (2) So-sor-thar-pa or a code of Buddhist monastic laws which is nothing but the Tibetan version of Pratimoksa of the Mulasarvastivadin school. This text has been edited and translated by Mahamahopadhyaya Dr. Satish Chandra Vidyabhusana. It is well received in Tibet and is recited in every respectable monastery and lastly (3) to the celebrated Tibetan collection known as Kangyur or Tanjur, a systematic treatment of this valuable collection is greatly desired. The Tibetan Dictionary compiled by the late Rai Bahadur Sarat Chandra Das is a stupendous and single-handed work. The late Rai Bahadur rendered a distinct service by founding a Buddhist Text Society for the publication of Buddhist works especially in Sanskrit and Tibetan. The late Dr. Vidyabhusana's Mediaeval Indian Logic is a valuable introduction to the study of the extensive field of Buddhist Nyaya literature.

As regards Chinese Buddhism, the monumental work by Bunyiu Nanjio known as the Catalogue of Chinese translation of the Buddhist Tripitaka should be in the hands of every student of Buddhism as it is the real guide in the bewildering contents of the Chinese Three Pitakas. The Japanese Buddhism owes much to India as in Japan Buddhism has been a great ethical, religious and artistic force. All important Japanese sects are Mahayanists. Japan is very much under the influence of Confucianism.

Coins, inscriptions, sculptures, monuments and architecture should not be left unconsidered for a better understanding of Buddha's doctrine. The literary remains of Khotan and Eastern Turkisthan must not be neglected as they are of great importance in the cultural history of Buddhism. Traces of Buddhism are also found in Tantras and Mantras. Some subtle points of Buddhism are made clear by a careful study of the Upanisads and the general philosophical literature of India.

Here I would like to point out to you that a comparative study of Buddhism is essential, and one source is a link to the other; therefore we cannot do justice to a proper study of Buddhism unless all the sources are carefully considered before arriving at a real understanding of this world religion.

THE TEMPLE OF LIGHT

BY BRAHMACARINI

THE Blessed One taught, ministered and helped all sorts of people—the rich, the poor, the Brahmin, the outcast, the intelligent, the stupid, the sick, the criminal and the broken-hearted. To each he gave that help that was required, for each person had his or her own particular suffering which had its own special remedy. Amongst his multitude of almsmen there were men of different calibre, different capacities of mind. They made errors and mistakes and the Blessed One made rules to counteract them. Thus gradually was the Vinaya composed.

No great teacher born on this earth can escape enemies. The Blessed One was no exception. He had hosts of friends and countless enemies, the chief among them being his own cousin, Devadatta.

On the holy day of Vesak our thoughts dwell on the Blessed One's Birth, his Enlightenment, and on his Parinirvana.

When we lose a beloved one, very few of us are able to control our feelings. We show our grief in some form or other, either secretly or publicly. So it was with the Lord Buddha's beloved disciple, Ananda, and many of the Bhikkhus who

had gathered together for the final scene. They were quite unable to control themselves. The moment they realized the awful truth, that the Blessed One had indeed passed away, their grief was boundless.

Some stretched out their arms and wept, others fell on the hard ground in their anguish, crying: "Too soon has the Blessed One died! Too soon has the Happy One passed away from existence. Too soon has the light gone out in the world."

Yet there were some monks who bore their grief quietly. The Venerable Anurudha tried to bring the broken-hearted Ananda to his senses, saying, "Nay, brother Ananda, the Blessed One is not dead. He has entered into that state in which both sensations and ideas have ceased to be."

The Blessed One's death was a test to each monk, a test that was to bring out the almsman's knowledge of the Dhamma, his experience of it and his existing state of inward aloofness. It was a bitter test. Most of them re-acted and collapsed.

When these particular almsmen thought they were firmly treading the noble Eightfold Path, when they thought they had a thorough grip of the Dhamma, the truth of the matter was that they were existing in the personality of the Blessed One, living in his Compassion and Love, in his influence, in his glorious Radiance and when he died, they behaved like helpless children torn from the arms of a beloved mother.

We all know about the first Buddhist Council which took place immediately after the Parinirvana.

The Bhikkhus collected in the Sattapanni cave under the presidency of the Venerable Maha Kassyapa, and there they chanted together the words of their departed Teacher. It was the most they could do. They had to do something to console themselves. They had to do something to catch the lost personality of their Master. By repeating his Doctrine, using the very words the Lord used, they found comfort for their sorrow.

To-day we have with us the Sangha which the Lord established during his lifetime. With our eyes and ears we can either read or listen to the Dhamma.

We call ourselves Buddhists, but fundamentally we all have our own Dhammas—easy Dhammas which we alter according to our circumstances.

All we want is the routine business of eating, sleeping, earning, begetting with a margin for leisure.

What we want is security, security for ourselves and security for our children. A lessening of our monetary security spells disaster, and we experience unpleasant shocks. A starving man is ready to accept any religion, believe in anything, provided in return he can secure ample food. The man who has ample means, creates a philosophy to suit himself. He indulges in any fancy ideas which will stimulate his five senses.

No man should be allowed to starve. We go hungry because the stronger ones prey on the weaker ones. In our fear we cram our heads with knowledge, just to secure more money than the others. In our hurry to better our social position we dare not think the truth about ourselves. In our anger, and greed we create delusion.

Sickness creeps on us. Old age follows. We have to face the inevitable. Perhaps in an hour's time, our body will lie, stretched upon the ground, unheeded, mindless, useless as a log of wood.

We do not understand our surroundings, our environment. We are not aware of ourselves.

We are always in a state of escaping from our surroundings. The wise man who is aware of himself, aware of the motive behind his actions and his opinions, is able to live spontaneously in his surroundings. He guesses the secret of the everlasting present and how to realize the greatest experience of his life, death.

Spirit and matter, the subtle and the gross, manifest themselves through each other. With our loose grip on the Buddha's Dhamma, we are content to rest in the description of ourselves—a city built of bones and coated with flesh and blood,

the site of decay and death and pride and jealousy. In our lust, in our madness after worldly things, we try to smother the light that shines in another.

We do not like this light ! It irritates, it annoyes, it brings us face to face with Truth. Yet we all have this light within us. With some of us it is only a spark. In another it is a flame, and in another the whole body is filled with light.

We are our own Temples. Every cell of our body has a consciousness of its own. How can this light shine in the consciousness of the cell when we misuse and abuse our five senses through ignorance.

Mind is intrinsically pure. Most of us are born into this existence with the light heavily veiled, and as we grow up we either add to the veils of darkness, or we manage to drop them one by one.

The light within us increases or dwindles, by what we see in others, by their influence, by their behaviour which we imitate consciously or unconsciously, and in turn our example is imitated by others. We are inspired to do deeds, good or bad, through the influence of others, but each one of us is alone in the actual choice of the deed.

The Blessed One's Dhamma radiated from his light, his Enlightenment. His Dhamma is the Universal Religion. All other religious which are taught and expounded, to-day, are merely incomplete teachings of what the Lord taught.

Nobody can contradict it. "Neither ascetic nor priest, nor invisible being, nor good, nor evil spirit, nor anyone whatsoever in all the world; it is the making known the pointing out, the laying down, the setting forth, the unveiling, the explaining, the making evident, of the Four Holy Truths."

With the Dhamma as our priceless possession, each one of us can feed the light within us, be a living example of the teaching to our doubting brothers and sisters, and be, as a collective groupe the world's Example of Peace which other countries, through murder and slaughter and shedding each other's blood, are fighting for.

A little time before the Blessed one died, he preached a sermon to his beloved followers. He concluded his sermon with the following words, words more precious than gold or diamond.

"Therefore, be ye yourselves lamps unto yourselves. Be ye yourselves a refuge to yourselves. Hold fast to the Truth as a lamp. Hold fast as a refuge to the Truth. Look not for refuge to anyone besides yourselves. And now, Ananda how is a brother to be a lamp unto himself, a refuge unto himself ? It is by betaking himself to no external refuge. It is by holding fast to the Truth as a lamp, holding fast as a refuge to the truth, looking not for refuge to anyone besides himself."

HOPE

Dear Buddha, Lord, when many lives were past,
Unto Nirvana's Peace you came at last,
And there You dwell, and there I, too, will be
When I have striven, and gained the Victory.

You showed the Way : I follow, gentle Guide;
Youth is a flowing, age an ebbing tide,—
My craft now low, now riding on the crest;
Life follows life—but some day cometh rest.

When I love all, the mighty and the weak,
Those who have words, and those who cannot speak,
Feathered or furred, in rags or velvet clad,
When I've served all, and given all I had—

Then shall I know the Peace that knows no end,
Whither You went, my teacher and my friend;
Passion all spent, no more rebirth for me,
My voyages o'er, at last, I, too, am free.

Geraldine E. Lyster.



A section of the annual *Perahera* at Kandy in which the sacred Tooth Relic of the Buddha is carried.

DEVINUWERA THE CITY OF THE GODS

By Buddhagosa Ananda

DEVINUWERA, modern Devundera, or according to Government records Dondra, is a rising townlet of about five miles from Matara. In August of every year pilgrims rush to this ancient city for the celebration of an important Buddhist festival. It is the occasion of the annual Perahera and other ceremonies connected with the Sri Vishnu Devala.

Devinuwera is covered with ruins of a temple which was once one of the most celebrated in Ceylon. The place has been the resort of devotees and pilgrims from the most remotest ages. The Buddhists have constructed here one of their earliest Dagabas, the restoration of which was the care of many Sinhalese Sovereigns. But the most important temple is a shrine which in very early times had been erected by the Hindus in honour of God Vishnu. This shrine which is known as Devundera Dewala is about 1,500 years old, having been established in the reign of King Dhappula II, the King of Ruhuna Rata, and everyone of the kings of Ceylon were Dayakas of the shrine.

There is a romantic story behind the founding of this sacred shrine. One day King Dhappula was in his palace, at Matara, when information was brought to him that a red sandal-wood image of the God Vishnu was found on the sea-shore at the king's park. The king immediately proceeded to the spot to see the object. Considering it unsafe to touch the image with the human hand, he cut a canal about one-fourth of a mile from the spot to a suitable place in the park and had the image floated down to a temporary shed prepared for its reception. With the assistance of a Buddhist priest the image was placed on a dais erected for the purpose and nearby a *Dewala* was built to house it. He got the building covered with sheets of silver, and, it is said, when the sun rose the mariners in the ships admired the sight.

The red sandal-wood image, however, was not destined to remain at Dondra long, for, the great king at Dambadeniya, Parakrama Bahu V, learning of the heavy suffering the place had to undergo owing to a series of wars, sent an order to bring the image to Dambadeniya. It is given in a Sannas that the image was sent in charge of the Prince Suriya Bandara and it was

accompanied by eighteen Mudaliyars and several Chiefs and others. On the receipt of the image the king had it carefully deposited in a rock cave. It is said that a golden image was substituted in its place. It was subsequently taken by the Portuguese when they robbed the silver cover of the image, gold ornaments, and even the brass pots and lamps.

The history of Devinuwera makes interesting reading : Weera Bahu, the Prime Minister of Pandita Parakrama Bahu, the King of Dambadeniya, was once sent by royal order to the Dewala at Dondra to perform a vow when the great king was engaged in battle with the Malays who invaded his kingdom, invoking the aid of God Vishnu for his success. Eventually the Malays were beaten and driven out. By way of thanks-giving King Parakrama Bahu came to Dondra and built a city and endowed the Dewala with many lands. Several Kovilas were established to the honour of the gods Vishnu, Iswara, Pathini, Gana and Suriya. He ordered that an annual festival be held there in honour of the God Vishnu. It is that festival that is being celebrated there even at the present time, although some assert that the annual Esala Perahera was inaugurated by Parakrama Bahu II.

Legend has it that God Kataragama also landed at Dondra but on discovering that there was one mightier than he at the spot he betook himself to Kataragama where he now holds sway. It is, perhaps, the legendary visit of more than one god to the place that has won for it the name of the " City of the Gods."

The Dondra Perahera is conducted practically on the same lines as the famous one at Kandy. From the nature of the ceremonies performed in this festival it is apparent that at one time it, too, had a predominant Hindu element although it is now being conducted almost entirely by Buddhists. The Perahera lasts for seven days, and each day elephants, musicians and dancers, and acrobats; accompanied by the officials of the temple parade the streets. In the olden days the Perahera covered no less than eighteen streets, but now it is compelled to be content with winding its weary way along a single road which runs through the townlet. On the seventh day the Perahera ends with the usual water-cutting ceremony.

A fair is held every year at Dondra during the festive week. Of late it has assumed even greater importance than the Perahera itself. The fair, no doubt, developed gradually. During the Perahera thousands of devotees come from various parts of the Island to fulfil vows and make offerings at the temple.

In addition to the devotees there are hundreds of others who flock in to the place more in the spirit of a holiday than anything else. There are also large numbers of traders who open stalls in which, it is stated, every article produced in Ceylon can be bought. Many, of course, go to Dondra during this season for the purpose of bartering and selling their wares. Cadjan huts, along either side of the road, transform the otherwise neglected road and the townlet into a scene of excessive bustle and animation. The popularity and the patronage extended to the fair each year is so great that it has come to be known as the biggest in the East.

The historians of the period state that at one time Dondra was the most renowned place of pilgrimage in Ceylon except Sri Pada. The temple, they say, was so vast that from the sea it had the appearance of a city. The Pagoda was richly decorated and roofed with gilded copper. But this magnificance only excited the rapacity of the ruthless Portuguese, who tore down its thousands of statues and the temple and its buildings were levelled with the ground.

The plunder was really immense. As the last indignity that could be offered to the sacred place, cows were slaughtered in the premises and the shrine was reduced to ashes with the firing of combustible materials.

A stone doorway, beautifully carved, and a small building, whose extraordinary strength resisted the violence of the destroyers, are all that now remain of the ancient constructions, but the ground for a considerable distance is strewn with ruins conspicious among which are finely cut columns of granite. The ancient Dagaba which stood there was also destroyed, but it was later restored. Near the sea-shore there is to be seen a group of plain stone pillars, and on a lone rocky point a single pillar over which the sea breaks amidst hewn stones the remains of some ancient building. A short distance inland is a stone building completed or restored in the reign of Dhappula II.

If Rama's expedition and conquest of Lanka existed in any form or had any foundation more material than a poet's fancy this ruin on the lone rocky point may be considered as an index which has resisted the waste of ages, and now battles with the waves of ocean to maintain its position and mark the utmost limit which remains of Vishnu's conquest and religion.

ASOKA'S RELIGION

By J. F. McKechnie

THE commensence character of Buddhism comes out most clearly in the absence from it of anything like ritualism. If one goes into any town or village in a Buddhist country and looks for anything in the nature of the "divine services" of the West, he will look in vain: they are not there. He will not even find "sacred buildings" fitted out with seats to hold large assemblages of people. Instead of enclosed places like the churches of the West, he finds open platforms around a solid stone structure. Upon these platforms he will see on any day of the week, single individuals or, it may be, small family groups of people, kneeling and murmuring words of adoration of their religion's Head, to obey his precepts of right conduct in their daily life.

That is all the ritual, if it may be called such, in which they ever engage. The remainder of their religion is attending to the wants of the Bhikkhus who live the full Buddhist life, and endeavouring to practice the precepts of abstention from killing, stealing, lying, adultry and using intoxicants.

The first precept means that Buddhists are men of peace. Peace, non-violence is the principle they seek to make effective in their lives. They do not try to obtain, and never do obtain, on any occasion whatever, the countenance of those exemplars of their religion at its completest, the Bhikkhus for any act of war when it happens that they commit such acts. If they wish to make war, they have to do so without any kind of "blessing" from their religious teachers and preachers. One simply cannot imagine, the bare idea is the most wildly impossible of conception, that any Buddhist Bhikkhu could so far forget all that he stands for as to bestow his "blessing" upon any apparatus for the wholesale hurt of beings such as bomb-carrying aeroplane, a death-dealing submarine vessel, or a canister full of phosphoric gas, to wish it well in its career of destroying lives. In

Buddhism, the phrase "a holy war" would be the most hideous of blasphemies.

Consequently, when that great emperor, Asoka, became a follower of the Buddha, he lamented that he had shed oceans of blood in the course of a war-like career of conquest, and declared that never would he do so again. He made his words good by spending the remainder of his life only in warring against those enemies of his people's welfare, poverty, disease, plagues, defective communications, and never again in warfare against other human beings. And when again there is in the world a great monarch who is a follower of the Teaching of the Enlightened One, then will such a spectacle be seen again. The world will then behold again the spectacle of a great "conqueror" who, far from boasting of his "conquests" and the havoc he has wrought on man's lives and possessions, will be ashamed of them. He will try to make some atonement for his misdeeds by taking the kindliest, most fatherly care for every living being in his empire, man and beast, and spending himself daily in their service.

Asoka's aim, when he became a Buddhist, was to make his subjects happy in this world, the while he incited them by precept and example to practise such conduct as would make them happy hereafter. For he followed an optimistic religion, a religion which says that things here in many ways are ill, but can be made much better most surely by men behaving themselves well towards one another. That, at the end of all, there comes deliverance from all ill for ever, to those who follow the Buddha's teaching right on to its consummation.

Asoka's religion seems to be what the West most needs today. Our age has long been in danger of losing itself in externals, in things. "Things are in the saddle and ride mankind." While all the time it is what is inside of us that makes our happiness, whether we possess much or little of worldly goods.

Ivan Asoka on his imperial throne and the humble peasant sowing his seeds in the Emperor's vast domains, each of them learned, or were learning, thus from the Buddha's teaching, and in their widely different lots, it made each of them happy and blessed.

HERE AND THERE

A free dispensary has been established by the Maha Bodhi Society at Isipatana, Benares, India. The building is the gift of the late Mr. Chan Chore Khine and his son Mr. Chan Chore Leang. The dispensary will be a great boon to the poor villagers who cannot afford to purchase medicine at high cost from the town.

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Mr. Arthur C. March has relinquished the editorship of "Buddhism in England" which he held for the last ten years. His successor is Mr. Allan W. Watts. A valuable contribution from his pen appears elsewhere in this issue.

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Some fifty years ago there lived in Santa Cruz, California, a man who started a Buddhist magazine called *The Buddhist Ray*, claiming that it was the first Buddhist Journal ever printed in English. In the first issue the editor stated that he had imposed upon himself a vow to publish it for seven years, at the end of which time it would cease publication. He evidently kept his vow as the magazine ran from

1888-1894. He called himself Philangi Dasa, and was the author of a book entitled *Swedenberg the Buddhist*.

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Messrs. F C Shao and N. C. Chen, of Shanghai, are shortly inaugurating a Chinese Buddhist Bureau to work in conjunction with the *Buddhist Daily News*, Shanghai, for the dissemination of news of foreign Buddhist activities.

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Mr. B. L. Broughton, the President of the British Maha Bodhi Society, who recently did a tour of the Far East, has returned to England.

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A strange old Buddhist custom was carried out last month at Hoonji, a temple of the Shinsu Otani sect, in Japan. This is the cooking of a large carp during the first days of their New Year. The custom has been observed for 200 years.

A large wooden cooking board was placed in the centre of the temple hall. A Buddhist priest wearing an unusual costume cut the fish while his companions chanted a sutra. Every one present received two slices of cooked fish served on bamboo leaves.

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The All-Japan Federation of Young Buddhists' Associations is working on an ambitious plan for the construction of the *Taishi-Den* or the Taishi Hall to commemorate the life and work of Shotoku Taishi, who rendered great service in converting the Japanese nation to Buddhism. The proposed building will cost Y. 2,000,000. The Rev. Sonyu Otani, Lord Abbot of the West Hongan Temple, has accepted the appointment as Chairman of the Building Committee.

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It is understood that Japan may call a World Convention of the Buddhists in 1940 to commemorate the 2,600th anniversary of the accession of the Emperor Jimmu, the first Emperor of Japan. A plan for the convention under the auspices of the Federation has been under serious consideration for some time.

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There are more than 100,000 Buddhist associations in Japan, according to statistics recently taken.

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The conversion of Japan to Buddhism took place in the sixth and seventh centuries, particularly under the powerful influence of Prince Shotoku who was a son of the Emperor Yomei.

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French Indo-China is the meeting place of the two great branches of Buddhism. Cambodia and Laos belong to the Hinayana School, while Annam and Tonkin are affiliated with the Mahayana School.

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Ordination according to the Ceylon Order of the Sangha is the object of the five Chinese students who arrived in Colombo from Shanghai on April 26. They have brought with them the Chinese *Tripitaka* which will be presented to the Buddhists of Ceylon, and also a five-hundred-year-old statue of the Buddha exquisitely carved in wood.

Their visit to Ceylon is a result of the Ceylon Buddhist Mission to China and the Far East last year, composed of Bhikku Narada, and Mr. Vincent de Silva, the Joint-Editor of *The Buddhist*.

On arrival at the Vajiraramaya the students were formally received on behalf of the Buddhists by the Ven. Vajiranana Nayake Thero and Sir D. B. Jayatilake.

The students will be ordained as Theravada Bhikkus on May 6. They will remain in Ceylon for about three years before returning to China to propagate the Dhamma as found here.

BUDDHIST SAINTHOOD

BY BHIKKHU NARADA

IN Buddhism he is not deemed a saint who is merely eminent for piety and virtue.

A saint, according to Buddhism, is an absolutely stainless being who has comprehended the real nature of life and has fully realised *Nibbana*. To such a being happiness and unhappiness become a matter of utter indifference, and all difference of individuality as Jew or Gentile, Buddhist or Christian, Black or White entirely disappears. Above all, the veil of *Maya*, or the web of illusion, which held him bound to *Samsara*, is for ever lifted from his eyes.

There are three classes of saints in Buddhism, which vary according to the time occupied and the amount of labour put forth by the individual aspirant. They are: Samma Sambuddhas, Paccheka Buddhas and Arahants. A Buddhist is not bound to strive to become a saint of the first class or the other two classes. The choice is left to the discretion of each individual.

Buddhahood, no doubt, is the most refined and the highest ideal any human being could conceive of. It is the most difficult of attainment. But, unlike sainthood in some other religions to gain which one should specially be graced by an unknown Power, sainthood in Buddhism is obtained by the ardent zeal, persistent endeavour, undying energy and the capacity of the particular individual.

One has to strive for countless aeons to be a saint of the first class. The actual period depends on the zeal, energy and wisdom, of each aspirant. The Buddha Gotama, for instance, was noted for his *Viriya* and consequently he succeeded in achieving the desired end within the minimum limit.

The period is reckoned from the time one obtains the proclamation, *Vivarana*, or the certificate, so to say, to be a Buddha. To obtain this proclamation one should be on the verge of attaining *Arahantship* but not an Arahant. We have heard of the ascetic Sumedha. He was possessed of psychic powers and could have attained *Arahantship* if he wished to do so, but he preferred to let slip the golden opportunity of delivering himself from sorrow to take up voluntarily the burden of suffering humanity and become a Buddha ultimately.

After obtaining the *Vivarana* the Bodhisatva—the name by which he is then known—passes from birth to birth ever practising the *Paramitas* which are the virtues that lead to *Bodhi* and other essential pre-requisities for Buddhahood.

All those who are striving after sainthood should bear these virtues in mind and put them into practice. They are: The cultivation of charity (*Dana*), even to the extent of giving one's own life; Right behaviour (*Sila*), even at ones sacrifice; Renunciation (*Nikkhamma*); Wisdom (*Panna*); Energy (*Viriya*); Patience (*Khanti*); Truth (*Sacca*); Determination (*Addhittana*); Loving Kindness (*Mettha*), and Equanimity (*Upeaksha*).

During this probationary period the Bodhisatva may or may not be conscious of his ultimate goal. But from the time he firmly resolved to be a Buddha he is concerned more with the salvation of others than with his own.

He makes no distinction between his own person and that of others, to take as much interest in the suffering of others as in his own. He is even prepared to sacrifice his own self whenever such sacrifice

will benefit humanity. It is no longer the changing joy and sorrow of his own personality which concerns him, but the joy and sorrow of all.

If we are to believe the evolution theory such a being should be ever progressing. But the working of the law of *Kamma* is so complicated, that though as a rule a Bodhisatva progresses, lapses are not impossible and do occur.

When he is fully evolved he goes to the Tusita heaven where at present Bodhisatva Metteyya is supposed to reside. He stays there till the world needs the Dhamma. It is said that no two Buddhas appear at one time. A Buddha is born only when the average age limit lies between 100 and 100,000 years. The Buddha Gotama appeared on earth when the ordinary age limit was 100.

THE DAILY ROUTINE OF PARAKRAMABAHU II.

(*Continued from page* 216)

The "Mahavansa" gives rather a full account of Vijayabahu's regency, but it makes no allusion to the circumstances in which his appointment became necessary. I have been, however, able to fill this gap with the help of another little book which also I found in the British Museum Library. This manuscript gives the history of the famous *Devale* at Alutnuwara in the Kegalla District from its foundation to the reign of Rajasinha, of Sitawaka. The original portion of this account clearly belongs to the reign of Parakramabahu's second son, Bhuvanekabahu I of Yapahuwa, who succeeded to the throne two or three years after his father's death.

It is clear from this account that the illness which compelled Parakramabahu's retirement from the active participation in the Government of the country, occurred in the 22nd year of his reign. It also tells us when the ailment became serious, the ministers decided to consult the oracle of the god at Devundara (Dondra). For this purpose they despatched the great minister, Deva Pratiraja, the most devoted of his Councillors, with magnificent offerings to the god. Among them are mentioned three villages belonging to the queen—whose name, we learn for the first time was Sunetra Maha Devi of this Girivamsa. Deva Pratiraja on his arrival at Devundara celebrated the great *Esala* festival with more than usual pomp and ceremony. He then made the offerings to the god and invoked his aid to cure the King's disease. One night when the minister was asleep, the lily-coloured deity appeared to him in a dream in the guise of a Brahman and standing at the head of the bed uttered a verse in which he declared that even, if the *kekatiya* flower could be made straight the defect in speech from which the king suffered could not be cured. Unfortunately this verse has not been preserved. Deva Pratiraja returned to Devundara and reported the pronouncement of the oracle to the King, who heard it with resignation. He ordered the image of the god made in connection with the coronation festival that year and "the golden weapons" of the deity to be deposited in a vihara apparently in the vicinity of Alutnuwara. The narrative goes on to describe the building of the *Devale* some years later.

Although Parakramabahu laid aside the burden of Government he continued to watch over the interests of the country and occasionally took part in state functions. When Vijayabahu, the regent, rebuilt Polonnaruwa, the King proceeded to the ancient capital and there celebrated the coronation festival that year. Still there



The five Chinese Buddhist priests who have arrived in Colombo to enter the Order of the Sangha as found in Ceylon. Mr. D. W. S. Kelambi, the Sinhalese businessman of Shanghai who invited the Ceylon Buddhist Mission to China last year, is also seen in the picture.

can be no doubt that he devoted the period of retirement mostly to the performance of religious duties and the pursuits of literature. He died in the 35th year of his reign.

This sketch, brief as it is, sufficiently indicates what manner of man was this king whose daily mode of life was considered by his contemporaries as worth recording. Parakramabahu doubtless had a high conception of his duties as king. In this respect, however, his was not an exceptional case. The kings of Ceylon generally had a keen sense of their duty.

The life of sloth and selfish, sensual indulgence, commonly associated in the popular mind with oriental Courts, cannot with justice be attributed to the rulers of this Island in the olden days. They were as a rule highly educated men, trained for the great office they were destined to fulfil, and keenly alive to the responsibility of their exalted position. An inscription of Mahinda IV declares that no one, who is not a *Bodhisatva* (an aspirant to Buddhahood) can become king of Lanka. That expresses in emphatic language the prevalent notions concerning kingship. Parakramabahu was indeed such a prince, wise and virtuous, who ruled the kingdom with absolute justice.

A brave soldier, who delivered his country from the foreign foe, Parakramabahu was the rebuilder of the national prosperity and culture. Further he restored the national faith to its pristine position purified the Sangha and made them worthy teachers of the people. We have already referred to his achievements in the field of literature. It is these varied aspects of the remarkable career, of this king, which give special interest to the mode of his daily life described in this manuscript.

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Nirvana, realm of peace,
State of eternal rest,
Where earthly pain and woe
Can nevermore molest.

Nirvana, realm of light,
State of eternal day,
Where dark despair and fear
Can nevermore dismay.

Nirvana, realm of bliss,
State of eternal joy,
Where sorrow nevermore
Our rapture can alloy.

Nirvana, realm of life,
Immortal, pure and free,
Where all at last shall know,
Complete felicity.

A. R. ZORN.

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Total collections up to 31-3-26
Rs. 8,743.04

(To be continued)

Printed by A. J. de Silva at the Webco Press of Messrs. W. E. Bastian & Co., Colombo.

THE BUDDHIST

"Sila Paññanato Jayam"

VOL. VII Published in Colombo New Series JUNE 2480 1936 Registered as a Newspaper at the G. P. O. No. 2

POSON FESTIVAL

NEXT to Vesak, the Full-Moon Day of Poson ranks in popularity and importance in the calendar of Buddhist festivals in Ceylon. With the decline of the power of the Sinhalese and the growing influence of the foreigners, and the decay of the Buddha Dhamma in the Island, these festivals suffered in popularity. But with the recent reawakening of the consciousness of the people and the resuscitation of national ideals and customs, the festivals are once more asserting themselves.

The Poson Festival commemorates the introduction of Buddhism to Ceylon by Mahinda Thera, the son of Emperor Asoka of India. His sister Theri Sanghamitta, who followed him to establish the Bhikkhuni Sasana, raised our people to the highest stage of moral perfection and mental development. Let us, therefore, utilise this occasion to ponder over the message of the Great Teacher brought by Mahinda 2244 years ago and strive earnestly to practice it. May the torch of Truth he set ablaze be ever kept burning !

PROFESSOR RHYS DAVIDS

PROFESSOR T. W. Rhys Davids must have been couraging to students, even when they are not professors. However, in these fast times 80 years is a good span of life, and if it be quite certain that Professor Rhys Davids was a Buddhist, we should certainly agree with the writer, in a Russian scientific magazine, quoted elsewhere in this issue, when he attributes the professor's longevity to his practice of the *contemplative calm* idealised by Buddhism. Matthew Arnold, the author of the immortal *Light of Asia* was not a Buddhist, yet he preached a philosophy of calm which would do excellently for the times in which we live. Calm, apart from its ethical and philosophic value, is greatly conductive to longevity.

BUDDHIST TEMPLE FOR NEW DELHI

WE learn from *The Buddha-Prabha* that the Government of India have granted an expensive plot of land in New Delhi, to the Buddhist community of that town, for the erection of a Buddhist Temple. We trust that the proposed temple will represent the Buddhistic art in all its characteristics and be worthy of the great religion in the capital

AMONG THE RUINS OF ANCIENT MAGADHA

By G. VENKATACHALAM

OF the great empires that enriched India's history, the Empire of Magadha was, perhaps, the greatest in the pre-Buddhist times. It was most certainly as great and powerful as the empires that ruled over India centuries later.

The history of Magadha was the history of ancient India. Her greatness was India's greatness in the past. The Kingdom of Magadha was the birthplace of Buddhism, and the conversion of one of its greatest kings resulted in the rapid spread of that religion.

King Bimbisara was a wise monarch, and his beautiful capital, Rajagriah, was one of the leading cities of the world at that period. It was built amidst picturesque surroundings of low hills and side-valleys with hot-springs, the city itself containing magnificent mansions and well-laid out parks and streets. The site of that ancient capital evokes even now a deep sense of reverence and aesthetic joy, both by its splendid isolated location and close association with the life and teachings of the Lord Buddha.

The Magadha Empire had other great cities, which grew into fame and have since become sacred and historical. The wonderful spot where the Lord attained enlightenment under the Bodhi Tree, and which now goes by the name of Buddhagaya; that great seat of learning of the ancient days, the world-famous Buddhist University of Nalanda; the glorious capital of Asoka which was the admiration of the world till as late as the seventh Century A.D., when Houen Tsang, the Chinese traveller, visited and described it as the City of Patali-putra; Visali, where the courtesan Ambapali lived, and where scholars and students thronged to be patronised by its monarchs—these are some of the forgotten glories of ancient Magadha, and a traveller, who visits these spots today, cannot help being elated at the mere sight of them.

But to artists and to students of art, these places have not only more hallowed associations, but are centres of inspiration and instruction. Though buried and forgotten for ages, they yet fascinate the modern student with an inscrutable mystery and an irrisistible archaic beauty that are at once noble, puzzling and inspiring. They have till now been fields for archaeologists' speculation and for scholars' historical reconstruction. The student of art has enough materials in them for the proper study of the development of the formative arts of India.

The oldest of the monuments now left are the rock-cut temples in the hills about Rajagriah. Architecturally they belong to the same period as the oldest of the caves in Ajanta group and, therefore, belong to the 3rd century B.C. or thereabouts.

The cave in which the Chinese traveller, Houen Tsang, saw the shadow of the Buddha is in this group. The Loma Rishi cave has a strikingly beautiful facade at the entrance and the horse-shoe shaped

opening above is one of the best of its kind. The ruins of the city of Rajagriha are lost under the debris and no excavations have so far been possible. The hot springs are a great attraction and are considered to possess radium properties.

The site of the great University of Nalanda is being recovered to view. Considerable progress has been made by the Archaeological Department in their work on unearthening a large portion of the monastery, and the finds recovered reveal wonderful architectural and sculptural works. The excavations round the central shrine have progressed very much, since I last saw it years ago. The Patana Museum will soon be enriched by these treasures of art, and the student of Indian sculpture will have fresh materials to aid him in his study.

Pataliputra, the once famous capital of Asoka, is now represented by a few fragments of stones, a smooth highly polished pillar of great length and massiveness, but broken into pieces. The rest of the finds are kept in the museum at Patana.

The excavations are not sufficient to show anything of the vastness of the city, or to reveal any striking works of art. The monolithic pillar now lying on the ground is of the same type as the other Asokan pillars at Saranath and Prayag, but much more massive and very highly polished. The story that these pillars with their capitals (and the art of dressing and polishing them) were copied from Persia, is another of the fanciful theories of early European students of Indian art. The huge stones of the walls of the old city, that are lying about on the site discovered to view by the archaeologists, are as smoothly polished and finished as the pillar itself, which fact alone belies the above theory.

The Great Illumination came to the royal searcher after Truth, the glorious Prince Siddartha, under the shade of a peepul tree, which has also attained immortality with the divine Teacher, whom it sheltered. Near by nestles the little village of Uruvella, where the milk-maid, Sujata, restored the famished body of the Bodhisattva by her offering of milk and curd, before his final quest and triumph under the Bodhi Tree.

This holy tree and the spot where the Lord attained Buddhahood were marked, and a beautiful temple was erected on the sanctified ground by the great Emperor Asoka. A monastery grew round it later on and splendid devotion centred round it for over two thousand years. The temple itself was an unique work of architecture as its present restoration shows, and the innumerable sculptures that were set up in the niches mark the high standard and excellence of workmanship. The railings that run round the central shrine are of the same type as those of Barhut and Sanchi and belong almost to the same age.

The carved Buddhas on the *cupolas* in the niches are fine examples of the art of sculpture of that period and superior in many respects to the later-day imposition of the Gandharan art.

A few superb examples taken out of the excavations here are to be seen in the museums at Calcutta and Patna. The image of Buddha inside the shrine of Buddhagaya is not one of the best of its kind. It lacks the repose and serenity of the Buddhas that are enshrined in the caves of Ajanta. The temple tower is a successful restorative piece of work and good copy of what must have been the original one. But the most scandalous and depressing thing about this place is that a Hindu Mahant is the virtual owner of this Buddhistic place of pilgrimage.

THE PATH OF PURITY

By BHIKKHU NARADA

THE Path of Purity, according to the Buddha, consists of three stages — namely, Morality (Sila), Concentration (Samadhi), and Wisdom (Panna). This is the Middle Path which avoids the extreme of sense-indulgence that tends to retard one's spiritual progress and the extreme of self-mortification that weakens the intellect.

The Buddha expresses this in the following beautiful stanza :

Sabba papassa akaranam—
Kusalassa upasampada.
Sacitta pariyodapanam —
Etan Buddhanu sasanam.

Which means :
To cease from all evil,
To do what is good
To cleanse one's mind;
This is the advice of all the Buddhas.

We reap what we sow. If we sow evil, we must reap pain; if we sow good, we must reap happiness. Both pain and happiness are the direct results of our own evil and good. This is a law in itself.

An understanding person realises this just law of action and re-action and, of his own accord, refrains from evil and does good to the best of his ability. He does so for his own good and for the good of others. He considers his duty to be a blessing to himself and to all others but not to a curse to any, whether man or animal.

As life is precious to all and as there is neither any right nor power whatever to destroy the life of another, he extends his compassion and loving-kindness towards every living being, even to the tiniest creature that crawls at his feet, and refrains from killing or causing any injury to any living creature.

There is no rule that one is to be preyed upon by another. The strong mercilessly kill the weak and feast on their flesh. This is the animal instinct. Such actions from ignorant animals are excusable because they know not what they do, but when men, who are gifted with reason, and who should possess a high moral standard perpetrate such crimes, they reveal their brutal tendencies and degrade themselves. Whether to satisfy our stomach or as a pastime it is not justifiable to kill or cause to kill another living being. When mother earth is so generous in giving us vegetables and other kinds of harmless, nutritious food what necessity is there for us to kill the dumb creatures and feast on their flesh ? If the killing of animals is wrong, it is needless to speak of the heinousness of killing human beings for the sake of peace or for the sake of religion.

Honesty, trustworthiness and uprightness should also be the characteristics of a right understanding person. As such he tries to abstain from stealing whether in its dissembled or obvious forms. Abstaining from sexual misconduct which debases the exalted nature of man he tries to be pure. He avoids false speech, harsh language, slander and frivolous talk and speaks only that which is true, sweet, kind and helpful. Pernicious drinks are also a hindrance to the progress of a right understanding person. They promote needlessness and mental distraction. Accordingly he avoids

intoxicating drinks and cultivates heedfulness and clarity of vision.

These elementary principles of regulated behaviour are essential to one who treads the *Path of Purity*. Violation of them means the introduction of obstacles which may almost be insurmountable. Observance of them enables one to make smooth and steady progress along the path.

The spiritual pilgrim may advance a step further and do what is good to the best of his ability. Sense-restraint should be cultivated for over-indulgence in sensual pleasures is detrimental to spiritual progress.

It is an admitted fact that most dig their graves with their own teeth. Over-eating and carelessness in diet are responsible for more deaths than pestilences. To control this craving for food and to foster buoyancy of mind and body, abstemiousness and fasting, at least once a month, are advisable. Plain and simple living is preferable to a luxurious life that makes one a slave to passions. A life of celibacy is recommended, as one's sexual energy could then be utilised for spiritual ends and one would be immuned from worldly bonds that might impede one's progress. A peep into the history of all spiritual teachers will convince one that almost all of them nourished their bodies sparingly and led a life of strict celibacy, simplicity, voluntary poverty, and self-control.

Whilst he progresses slowly and steadily with regulated word and deed and restrained senses, the *Kammic* forces of this striving aspirant compels him to renounce worldly pleasures and adopt the ascetic life. To him then comes the idea that

A den of strife is household life
And filled with toil and need;
But free and high as the open sky
Is the life the homeless lead.

Realising thus the vanity of fleeting pleasures he voluntarily forsakes his earthly possessions and donning the ascetic garb he tries to lead the holy life in all its purity. Here he practises the higher morality to such a degree that he practically becomes selfless in all his actions. Neither fame nor wealth nor honour nor worldly gain could induce him to do anything contrary to his lofty principles.

It is not the external appearance that makes one a holy man but the internal purification. Transformation should come from within and not from without. It is absolutely necessary to retire to solitude and



Nanda Lal Bose's impression of Sangamitta's arrival in Ceylon with the sacred Bodhi branch.

lead the life of the ascetic to be a saint. Even as a layman one could attain sainthood. The life of a Bhikkhu, on the other hand, expedites and facilitates spiritual progress.

Securing a firm footing on the ground of *Sila* or Morality, the progressing pilgrim then embarks upon the higher practice of *Samadhi*, the control and culture of the mind, the second stage of the Path of Purity.

Samadhi is the "one-pointedness of the mind." It is the concentration to the entire exclusion of all irrelevant matter.

Of the forty subjects intended for contemplation he should choose the one most suited to his temperament. This being satisfactorily settled he makes a persistent effort to focus his mind on the object of concentration until he becomes so wholly absorbed and interested in it that all other thoughts get *ipso facto* excluded from the mind. The five hindrances to progress, namely : sense-desires, hatred, sloth and torpor, restlessness and brooding, and doubts are then temporarily inhibited. Eventually he gains ecstatic concentration and to his indescribable joy becomes enwrapt in *Jhana*, enjoying the calmness and serenity of a one-pointed mind.

When one gains this perfect one-pointedness of the mind it is possible for one to develop the five supernormal powers—(*Abhinna*), Divine Eye—(*Dibba Cakkhu*), Divine Ear—(*Dibba Sota*), Reminiscience of Past Births—(*Pubbenivasanussati Nana*), Thought Reading —(*Paracitta Vijanana*) and different Physic Powers—(*Iddhividha*). It must not be understood that these surpernormal powers are essential for sainthood.

Though the mind is purified there still lies dormant in him the tendency to give went to his passions, for by concentration passions are lulled to sleep temporarily. They may rise to the surface at unexpected moments.

Both Discipline and Concentration are helpful to clear the Path of its obstacles, but it is Insight (*Vipassana Panna*) alone which enables one to see things as they truly are, and consequently reach the Ultimate Goal by annihilating the passions inhibited by *Samadhi*. This is the third and the final stage of the Path of Purity.

With this one-pointed pure mind which now resembles a polished mirror he looks at the world to get a correct view of life. Wherever he turns his eyes, he sees nothing but the three Charateristics—*Anicca* (Transiency), *Dukkha* (Sorrow) and *Anatta* (Soul-lessness). He comprehends that life is a fleeting, continuous undivided movement, devoid of any substantial, permanent entity. Neither in heaven nor on earth does he find any genuine happiness, for every form of pleasure is only a prelude to pain. What is transient is, therefore, painful and where change and sorrow prevail, there cannot be a permanent "ego."

Whereupon he takes one of the above three characteristics which appeals to him most and intently keeps on developing Insight in that particular direction until that glorious day comes to him when he realises the Truth for the first time in his life. He is not deluded by any notion of "Self." He reposes perfect confidence in the *Buddha*, *Dhamma* and the *Sangha*. He realises the worthlessness of wrongful rites and ceremonies for the sake of purification.

At this stage he is called a *Sotapanna*—one who has entered the stream that leads to Nibbana. As he has not eradicated the will-to-live he is reborn seven times at the most.

Summoning up fresh courage as a result of this distant glimpse of the "Truth," the *Ariyan* pilgrim cultivates deeper Insight and attenuates his desire for sensual pleasures and coarser forms of ill-will. He is now called a *Sakadagami*—Once-Returner, because he is reborn on earth only once in case he does not attain *Arahantship*.

It is in the third stage of Saint-hood—*Anagami* (Never-Returner) that he completely discards his sense-desires and ill-will. Thereafter he neither returns to this world nor does he seek birth in the celestial realms since he has no more desire for sensual pleasures. After death he is reborn in the "Pure Abodes" (*Suddhavasas*) a camping place meant exclusively for *Anagamies* and *Arahanta*.

The earnest pilgrim, encouraged by the unprecedented success of his endeavours, makes his final advance and totally annihilates all forms of the "will-to-live," discards any conceit or restlessness innate in him, and dispels forever that darkness of ignorance which hitherto veiled the Light of Truth. He is now Perfect Saint—an *Arahant*.

Instantly he realises that what was to be accomplished has been done, that a heavy burden of sorrow has been relinquished and that the Path of Purity has been trodden. The heavy pilgrim now stands on heights more celestial, far removed from the rebellious passions and defilements of the world, realising the unutterable Bliss of Nibbana, and like many an *Arahant* of old singing that poem of joy :

Goodwill and Wisdom, mind by method trained,
The highest conduct on good morals based,
This maketh mortals pure not rank nor wealth.

•

THE BUDDHIST

Happy is the Buddhist's fate,
For his heart knows naught of hate.
Haters may be all around,
Yet in him no hate is found.

Happy is the Buddhist's fate;
He all pining doth abate,
Pining may seize all around,
Yet in him no pining's found.

Happy is the Buddhist's fate;
Him no greed will agitate,
In the world greed may abound,
Yet in him no greed is found.

Happily then let us live !
Joyously our service give !
Quench all pining, hate and greed !
Happy is the life we lead !

DHAMMAPADA.

THE DAILY ROUTINE OF PARAKRAMABAHU II.

By SIR D. B. JAYATILAKA

[*Concluded from page* 238]

THE *Kandavuru Sirita* contains, as already stated, the *Dina cariyava* or the Daily Routine of Parakramabahu. The following summary of the contents of the book will give one some idea of the manner in which the King ordered his life from day to day.

(1) He rose from bed five *peyas* before dawn. (A Sinhalese *peya* is equal to 24 minutes. So five *peyas* before dawn would be about 4 a.m.).

(2) He sat on his bed cross-legged and was engaged in meditation for 3 *peyas* and in reciting from memory *Sutras* (discourses of the Buddha) for 1½ *peyas*.

(3) The *Purohita* Brahmana offered him *Kusa* grass and pronounced blessings.

(4) He was then visited by the Chief Court Physician who examined him for any ailment and prescribed necessary remedies.

(5) At day-break he entered the bath-room where he performed his ablutions with scented water offered by the Chief Door-keeper.

(6) Then he proceeded to the upper story of the Dalada Maligawa (the Palace of the Tooth Relic) where he himself swept the floor and offered flowers and worshipped the Relic with great devotion. Thereafter he took *Pan Sil*.

(7) He came down-stairs and was engaged in distribution of charity. To students of the *Dharma* he presented books. Then in the front hall he distributed food, medicines for the sick, necessaries for pregnant women, sweet-meats for children, etc. In these acts of charity the King spent 3 *peyas* repeating in the meanwhile the formula of the "Nine Virtues" five hundred times.

(8) He returned to the Palace where he partook of the morning repast, served under the direction of the Chief Court Physician and the Chief of the Royal Cuisine.

(9) Thereafter he dressed himself in the Mirror Hall. His robes and jewels varied according to the day. On Sunday he wore saffron coloured garments and *padmaraga* jewels; on Monday white garments and pearls; on Tuesday red coloured garments and coral oranaments, and so on

(10) Having robed himself the King proceeded in state and took his seat on the throne, and heard reports submitted to him first by the Department of Charities and then by the Royal Treasury, and ascertained the exact financial position.

(11) Thereafter he proceeded in state to the Audience Hall where were assembled the Princes, the Ministers of State, the Commanders of the Army, the Nobles and the commonalty. He heard official reports on various subjects and gave his decisions thereon.

(12) He exercised with weapons.

(13) When 12 *peyas* had thus passed (about 11 a.m.) the King took his mid-day meal served under the direction of the Court Physician and the Chief of the Royal Cuisine. One hundred Bhikkhus had already been entertained to the mid-day meal at the Palace, and now when the King had partaken of his meal, portions of food were allotted to a thousand retainers and three hundred inmates of the Palace.

(14) The King then changed and walked up and down for a short while repeating the formula of the "Nine Virtues," after which he rested for 2½ *peyas*.

(15) Thereafter several *peyas* were devoted to musical entertainments.

(16) The King then took his seat on the throne, surrounded by the high Officers of State and listened to reports which had been received from all parts of the country, and gave his directions thereon.

(17) When the audience was over he proceeded to the *Olakkam* hall and inspected the royal elephants and horses and received reports from the officers in charge of the royal stables.

(18) He then changed again and at the thirtieth *peya* (i.e. at 6 p.m) he worshipped the Buddha repeating the formula of the "Nine Virtues" one hundred and eight times. Thereafter a band of women performed the *alatti* ceremony. He then repaired to the Theatre Hall, where the best of performers delighted him with music, song and dance.

(19) Having spent five *peyas* in this wise, he repaired to the dining-hall for the evening meal. When the dinner was over he walked for a while and rested on a couch meditating upon the virtues of the Buddha, all of which took five *peyas*.

(20) Then he repaired to the Queen's apartments where he spent five *peyas*.

(21) At the forty fifth *peya* (i.e. at mid-night) he received reports from the Sentry-Guards and retired to the bed-chamber and having meditated on the Dhamma he slept for ten *peyas*.

OUR ANGELS

'Tis sweeter far to speak one word
Of love, to do one loving deed;
To calm the mind with hatred stirred
With thoughts of love from tumult freed :
Than to be king of all the world
With mind sullied with greed !

'Tis deeds of love that make us kings,
'Tis words of love that make us bright;
'Tis thoughts of love that fly on wings
Of joy to bring us pure delight :
'Tis they that bless all living things
Like Angels clad in light !

BEATRICE GUNETILLEKE

ENLIGHTENMENT

By FRANK R. MELLOR

WITH slow and stately step, Bhikkhu Upali, the Buddhist monk, passed down the village street on his begging round. In orthodox manner his large brown eyes were fixed on the ground two yards before him; his benevolent face calm and unmoved as that of the Buddha he loved and served. Radiant with health and spirituality, his skin shone like newly-minted gold and to the pious it almost seemed as if a halo surrounded his figure. His yellow robe, newly washed, hung about his spare figure in graceful folds. In every way he represented the perfect Bhikkhu—and yet his heart was sad.

The rainy season had just ended and the sweet, cool, early morning air made the blood sparkle in his veins with a sense of new vitality and physical fitness. The walk from the Vihara, or monastery, on the hill had been restful and soothing to his mind, and in the distance seen through the palm trees, the brilliant blue of the ocean, calm and still, was scarcely darker than the heavens it joined, whilst the sound of the distant surf mingled harmoniously with the cries of the green parroquets, squabbling and loving amongst the tree tops. And yet, though the beauty of nature appealed strongly to him, Bhikkhu Upali's heart was sad.

As he passed from door to door, pausing only a breath's space before each, the kindly people hurried to place their contributions in his bowl, eager to have the honour of feeding so holy a man. They loved him and liked to hear him expound and explain the scriptures in his low, clear voice. To him they were his dear children. And yet, though he and his children loved each other, his heart was sad.

"To-day it is thirty years", he thought, "since I joined the Brotherhood. Old age comes upon me; my steps grow slow, soon I shall pass away ; and yet in all these long, long, years never have I attained even to the first trance. Some evil *Karma* follows me from my last life and nullifies all my efforts. I am unfit to remain a Bhikkhu".

Sorrowfully he re-trod his steps towards the monastery, his eyes upon the ground, his heaped-up bowl in his hands before him, his face, despite his thoughts, a calm, benevolent mask.

When he reached the spot where the trees end and the rocks begin, he saw, lying gasping in the midst of the path, a poor little mongrel puppy dog. If it had been clean it would have been white with brown face and ears and brown marks on one side. But its coat was dirty, foam dropped from its jaws and its hinder parts were foul with dried excrement.

The Bhikkhu stopped and regarded it. "Poor little life," mused he, "so soon to be cut short. Poor little life, what is the cause of thy suffering? Is it that thou art unfit to be a dog and must return to a lower plane of existence or is it that all thy experience of dog life is complete and that now thou movest up to a higher place upon the wheel ? Alas, all things are transient and all that is born must die. I wish thee a better re-birth."

Bhikkhu Upali would now have gone on his way but at this moment

the puppy whispered and opened its eyes. Its glance met that of Upali and penetrated his armour of monastic calmness like a javelin flung by a strong thrower. A sensation reminiscent of some strong emotion, felt many long years ago, thrilled the Bhikkhu. The teachings of the Brotherhood and the custom of his race faded as the morning's mists. Hardly conscious of his actions he picked the little sufferer up and gently carried it to the shade of a tree at the roadside. The disturbance, gentle though it was, brought on another convulsion and in its cramps, the dog befouled the Bhikkhu's robe, but he took no heed of the defilement. Taking the little sufferer upon his lap, he soothed it until the fit was over, then, emptying the contents of his bowl upon the ground, he filled it with water at a neighbouring pool and offered it to the dog, which drank greedily. He then persuaded it to eat a little of the rice he had begged and afterwards washed the foam and dirt from the puppy's face and coat and wiped it upon his robe. The poor little thing, refreshed and soothed, closed its eyes and slept.

Throughout the remainder of that day and through the night that followed it, Upali tended the sick dog. At intervals it would whimper, convulsions would rack its little body and on each occassion the Bhikkhu would soothe it, give it water to drink, persuade it to eat a little rice and then wash the filth away. The dog would then close its eyes and sleep for a while.

At last the dawn came. At first a hush, then the rim of the great Lord of Light appeared on the edge of the ocean, dividing it from the sky; then the great ball of fire swam into the blue sea of the heavens, flinging abroad his golden rays. The birds chirped. The flowers opened their petals. It was day.

"It is Vesak Day," thought Bhikkhu Upali: "To-day I am to recite the scripture telling of the death of The Blessed One. I love the beautiful words and the people like to hear me recite them. I must go."

Gently he placed the little dog upon the ground and turned to go. The little dog missed his presence; it awoke and whimpered. He turned to look at it and again their eyes met. Bhikkhu Upali could not resist the appeal in the dog's eyes. With a sigh and almost a sob in his throat, he returned and again took it up on to his lap.

Slowly passed the hours and at last the sun stood high in the heavens—it was mid-day. Hours passed and it sank into the sea—a glorious sunset. Another night began. From time to time the little dog whimpered and was convulsed and each time Bhikkhu Upali soothed it, cleansed it and then persuaded it to eat a little rice.

Bhikkhu Upali had eaten no food for forty-eight hours and, perhaps, his head was light, for in the third watch of the night he beheld a vision of The Compassionate One seated on his lotus throne. The tenderness in those eyes was more than he could bear and Upali prostrated himself upon the ground. Then the dog whimpered and when Upali arose the vision was gone. The dawn broke, the birds twittered and the flowers unfolded their petals. It was day.

Again a fit convulsed the poor little dog. Upali gave it to drink and cleansed its face. Whilst he was in the act of doing so, the dog raised its head and licked him upon the face, then it straightened out its pain racked body and died.

As a lightening flash across a midnight sky reveals the hidden landscape, so for him, the veil of illusion

was rent in twain and *Bhikkhu Upali Knew*. For the space of an hour he sat motionless, then rousing himself he softly carried the lifeless body to a spot where the grass was long, placed it upon the ground and covered it with leaves.

Slowly Upali wended his way to the monastery. The world seemed strangely familiar and yet it was changed, for he saw it with a different mind. At the monastery gate the warden spoke to him : "Brother your robe is befouled and your bowl is dirty. It is unseemly. The Reverend Abbot will be sorry." Slowly Bhikkhu Upali raised his eyes to the man's face; and then the warden knew and all the invisible forces knew : Bhikkhu Upali had attained Enlightenment.

THE DIVINE RESCUE

O my Lord ! What happy mem'ries
Doth sweet meditation bring,
Of when thou wert Prince Siddhartha
In the palace of the king;

Of the pure and high renouncing
Of thy royal rights to be
My eternal love, tho' transient
All the paths that 'compassed me.

Paradise is never sweeter
Than when thou dost tell the tale
How thou found'st me, pensive wand'ring
In life's dim, delusive vale;

How Kanthaka didst thy bidding,
Valiant speeding to my cries,
Whilst thy robe the wind set quiv'ring,
Flashed the lights of Paradise.

Still the romance stirs me deeply,
Like some truth agaze at me
Over transiency, that slowly
Swells into a radiant sea :

How I trod samsara's pathway;
How thy noble charger sped,
Over dark abysses leaping,
Where my cries affrighted led,

Rescuing and gently bearing
To Nirvana's City fanned
By the western palms that cooleth
Those that reach the Buddha-land.

Ethel Trew Dunlap

DRINK AND EFFICIENCY

By DR. J. H F. JAYASURIYA

ALCOHOL is used by many people as a beverage or as a medicine very often without the least discrimination. Users of alcoholic beverages have claimed beneficial effects, while general observers of users have claimed detrimental effects. The two groups represent two valuational axes, the one, considers the immediate self-comfort and relaxation from tension and worry--individualistic objectives. The other looks at it in its relation to mental effectiveness, general efficiency and social behaviour as matters of primary importance.

The user, non-user debate has been long, but it is not hopeless, because human beings even though prejudiced do pay attention to evidence.

The scientific evidence now at the command of the medical profession regarding the action of alcohol indicates firstly that alcohol does not aid the human economy in the way popularly supposed, and secondly proves the occurrence of actual damage to the structure and functions of the various organs of the body.

The general trend of medical opinion upon this matter is shown in a striking way by the steady fall in the amount of alcohol used in both private and hospital practice during the last 30 or 40 years.

Looked at from a purely scientific standpoint the question of the effect of alcohol is one of fact alone and not even the tragedies and the poverty which results from its habitual use can prejudice its consideration.

I shall endeavour to place before you the most trustworthy results in the experimentation and accumulated observations clustering about the old and perplexing aspects of the alcohol problem. It goes without saying that the main point of our modern scientific interest is in the effects accompanying the smaller or more moderate doses characteristic of the purely social and individual appetitive drinking.

Various representative experiments in terms of the work or the worker have been carried out in which performance with alcohol is compared with performances without alcohol, under otherwise similar conditions :—

FIRST GROUP.—From the industrial and practical field, simple eye-hand co-ordination, e.g., inserting a key into a lock or threading a needle, or the more complex skilled acts of marksmanship and typewriting, were investigated.

SECOND GROUP.—Because of their significance for social behaviour, the control of speech and of eye-movements, have been tested.

THIRD GROUP.—From primary value to the individual personality, the maintenance of standing posture has been chosen as representative.

(1) Several hundreds of experiments were performed, only ½ 1 oz. of alcohol in 3-4 ozs. water being administered. In the first group of experiments the effects in work attempted within 1-2 hours after drinking was an average drop in speed of 21 per cent. and the remote effects, viz., 11-12 hours later, a drop of 6 per cent. That is to say, a man taking ½ oz. of alcohol at 10 o'clock in the night has his efficiency impaired even at 10 o'clock next morning.

The efficiency of the marksman after alcohol depreciated 30 per

cent. in rapid firing and 50 per cent. in slow firing. In typewriting, errors in typing all grades of copy were increased about 40 per cent. in the first two hours after ingesting ½ oz. of alcohol. Speed was diminished only 3 per cent.

(2) The thick and uncertain speech of the inebriated person has popularly been known as a tell-tale symptom. Some admirable tests were conducted. Any mumbling, blocking, stammering or sluggishness showed up as an increased time score in the test. The first three half hour periods after drinking ½oz. of alcohol showed an average of 8 per cent impairment, after 1 oz. 13 per cent. of impairment.

(3) The complex motor control in standing quietly with eyes closed was tested. After a little alcohol, body sway is increased no matter how hard the subject tries to stand still. The increased sway in these experiments averaged 21 per cent. during the first one and a half hours.

The results just decribed are typical of the effects of moderate doses of alcohol on motor control. The random quality of the movements give to the person himself an illusion of stimulation. But muscular power and efficiency are actually lowered. The majority of modern authorities on military matters in Europe and America now recognise that severe exertions can best be endured, either in cold or hot climates without alcohol, and men are therefore encouraged to be abstainers.

"It is curious that troops" says Sir Fredrick Treves "cannot work or march on alcohol. I was with the relief column that moved on to Ladysmith, and it was an extremely trying time by reason of the hot weather. In that enormous column of 30,000, the first who dropped out were not the tall men or the short men, or the big men or the little men—they were the drinkers, and they dropped out as clearly as if they had been labelled with a big letter on their backs."

The foregoing evidence is entirely confirmed by the practice of trained rowers, cricketers, sportsmen and athletes.

Alcohol, like ether and chloroform, belongs to the group of narcotic drugs which are exhilarant for a short time, depressant for a much longer time. The researches of experimental physiology into the functions of the brain have conclusively demonstrated in a logical manner the effect of moderate and small doses of alcohol on the complex processes of mental action. The effects of even small quantities habitually taken accumulate, and gradually affect the efficiency of the individual.

In all mental work there are two qualities to be considered, viz., quality and speed. All observers agree that the quality of mental work is affected by alcohol even before the speed—more mistakes being made. With regard to the function of Memory, alcohol even in small doses is distinctly hampering. Memory is one of the late acquisitions of the mind and according to the rule that the latest and most recent faculties of the mind are the first to vanish under the stress of poisoning or illness, it is but natural for alcohol to cause early failure. The untruthfulness and inexactitude of those who take alcohol is frequently due not so much to wilful lying as to a vague inability to recall accurately events, facts, and promises, for the reason that alcohol has prevented the brain cells from recording vivid and exact impressions.

The more highly specialised functions of Ideation and Reasoning and Formation of Judgments—which are the brain centres of latest and highest intellectual developments are adversely affected.

Throughout many of these experiments the man believed that they were doing better and quicker work when taking alcohol, than when abstaining, although the actual facts were the reverse. This, of course, is the constant delusion which occurs as a result of the action of most narcotic drugs. The error of judgment is due to the action of alcohol on the higher cerebral centres so that the observers are unable to make a correct estimate of their own doings, thoughts and actions. Undoubtedly, when tried by the touchstone of experiment alcohol is known to be a delusive agent, thus proving the accuracy of Solomon's statement that "wine is a mocker." The sensations of comfort and well-being are similarly deceptive illusions due to the deadening of the power of estimating adverse and disagreeable conditions. The participant feels cheered and "more himself" and it is little wonder that he has regular recourse to the drug when in difficulty.

The number of surgical accidents due to cerebral confusion and obfuscation produced by alcohol is simply appalling. 7-10 per cent. of all fatal highway traffic accidents are due to alcohol. It has been shown that alcohol taken without food in amounts not exceeding one ounce can produce these effects. Quite aside from the difficulties with voluntary muscular control, the slightly alcoholized person driving on the highway resembles in his behaviour tendencies the absent-minded much introverted individual found by test to be accident-prone. A feeling of "remoteness" *from* the outside world and the sense of being cozily wrapped up in their own pleasant thoughts are not the ideal subjective states for drivers on the highway.

The fact that some persons seem able to assimilate alcohol without obvious evil effect, simply means that they happen to be strong and stable in health, and so are able to withstand, without immediate signs of injury the effect of doses which are disastrous to many highly-strung sensitive persons. After a military campaign there are always some men who return alive and not apparently injured; but this does not alter the fact that a large proportion of the soldiers are either killed, disabled or over-strained by the war. Indeed the apparent toleration of alcohol is in the majority of cases only a deception, for when illness comes to a man of this type, it is found that his tissues show signs of a general lack of resistance in spite of his naturally strong body and originally good endowments in the way of health.

No account of the effect of alcohol is at all adequate unless allusion be made to the profound and too often permanent mental deterioration and instability which it induces. By the general public little is known with regard to this painful subject, for these patients though numerous are hidden away in private houses or asylums. We continue to protect our own happiness by thinking little about the thousands of lonely and wretched men and women who inhabit these institutions. In fact the doctors who manage them are practically the only people who can fully realize the ghastly waste of life and happiness that alcoholism entails. Many of these have been those accustomed to the purely social and appetitive drinking, but who have ultimately become prone to excessive drinking.

Dipsomania is the expression used to describe a condition of recurrent uncontrollable craving for alcohol. The attacks occur more or less periodically at intervals of six weeks to a year. The persons have exhibited quite early in adult life a tendency to drink to excess, and no consideration of disgrace, or loss of

income or of social standing can finally deter them. The outbreak often culminates in an attack of delirium tremens. Their condition is most pitiable.

The intimate relationship that exists between Insanity and Intemperance is now scientifically established and the following conclusions are warranted :

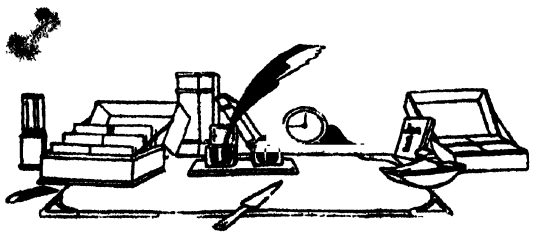
(1) Alcohol is a direct and principal cause of several types of mental disease.

(2) The drink habit leading to mental disease is usually formed in early adult life and is continued for several years before mental breakdown occurs.

(3) The onset occurs principally in middle life at the age when efficiency and productivity should be at the maximum and when they should be active members of the community.

The long continued use of alcohol also produces chronic gastritis and dyspepsia; serious damage to the liver inducing cirrhosis and invariably fatal condition; disease of kidneys; arterial degeneration, and degenerative changes in the heart-muscle leading ultimately to dilatation and cardiac failure. Lastly, I should like to point out that alcohol is a drug which induces a craving for repetition. We are such "creatures of habit" that we readily become accustomed to any routine and it is found that a few weeks afford sufficient time to form the foundation of a deeply rooted habit. "It always implies less expenditure of energy to crave than to control." Very many people entirely lack this high faculty of control. To "crave" is easy, to "control" is difficult; therefore the wiser course is to avoid those things which tend to create a craving. The effect of habit upon ourselves and its hereditary influence upon our children, are matters that no person of thought and intelligence can ignore. When taken as a daily drink, alcohol causes sensations and effects which are soon imagined to be a necessary part of life. The stomach becomes dependant on the daily dose and disinclined to work without it. When this happens it is time to recognise both the true facts of the case and our bondage to the habit rather than falsely regard alcohol as a "food" because it induces certain sensations to which we have become accustomed. It is indeed not a matter of a mere personal import but of a national concern that we should reckon with this factor of habit before encouraging ourselves or others to do or take what may prove to be injurious both to the individual and to the future generations of our race.

One conclusion emerges from the recent investigations to the whole alcohol question, namely that it is quite impossible to state that any given minimum amount of the drug is harmless to our tissues. A man who desires to use his entire force on behalf of himself or his fellowmen can do so best and longest by entirely avoiding alcohol.



GAUTAMA BUDDHA

By DR. B. C. LAW, PH. D.

THE Lord Buddha was born on the Vesak Purnima day (the full-moon day of the month of Vesak) and he also obtained enlightenment and Mahaparinibbana on that very day. Prince Siddhartha, born and brought up in luxury, fully realising the worthlessness of the worldly life, renounced the life of a householder and became a recluse. He wandered from place to place and struggled hard to reach the final goal. He made the following significant utterance :—



LORD BUDDHA

"I am born for the attainment of enlightenment. This is my last birth and it is for the good of the world that I have taken my birth."

Lord Buddha's life was well regulated and he assumed the position of a responsible preacher and reformer. He welcomed men of different faiths and discussed topics with them like a sincere friend. Self exertion was the motto of his life and everywhere he laid stress on self-exertion, self-control, and self-sacrifice in his preachings; sense of duty and responsibility was uppermost in his mind. He was free from anger and he never lost his temper even in hot discussions of some knotty points of religion and philosophy with persons who followed other doctrines. He never made a parade of his great erudition or achievement but like a reasonable man he used to argue with persons till they were convinced of the soundness of his arguments. He was never hostile to anybody even to his greatest opponent and whoever be he a friend or a foe, wanted to have an interview with him, he gladly granted it.

A careful study of the Buddhist books shows how great was the veneration with which he was received during his visits to different places of India and how he succeeded in solving numerous problems about religion and ethics. The influence of his teachings upon the mind of the people was very great indeed. We know how the mood of a wicked prince was changed by his noble teaching and how a single word from his mouth tamed the fierce spirit of the prince while the ceaseless exhortations of his parents were of no avail.

The magic power of the wholesome and edifying discourse which the Buddha delivered, had the beneficial effect of removing the arrogance and selfishness of the prince from his heart which afterwards became filled with love and kindness. Even in preachings and discussions of the Master, there was a system throughout and the method followed in arriving at a decision was simply excellent. Many persons of wicked character were brought to their senses by the instructive teachings of the Exalted Buddha. He succeeded in having a large number of followers and his sublime teachings produced the desired effect on all people, rich or poor and some of them were so much enlightened by him that they were able to realise the perfect truth of righteousness.

In short, the Buddha's life was a life of action, earnestness, wakefulness, simplicity, frankness, sincerity, perfection and order.

The Master succeeded in quelling a longstanding fued between the Sakyas and Koliyas, two ancient tribes of India and in bringing about a reunion at the point when the serfs and the labourers, attendants and headmen, councillors and viceroys would be sallying forth and ready for the fight. This is how he pacified the wrath of the two rival tribes.

The Buddha, the saviour of mankind, an avatara of the Hindus, is worshipped in all parts of the globe with great respect and profound veneration. A holy word of the Buddha is quoted from the *Dhammapada* (verse 387):—

Diva tapati adicco, rattim abhati candima,
Sannaddho khattiyo tapati, jhayi tapati brahmano,
Atha sabbam ahorattam Buddho tapati tejasa.

The Sun shines by the day; the Moon, by the night; the warrior, by his armour; the brahmana, by his meditation; while the Buddha shines day and night by his glory.

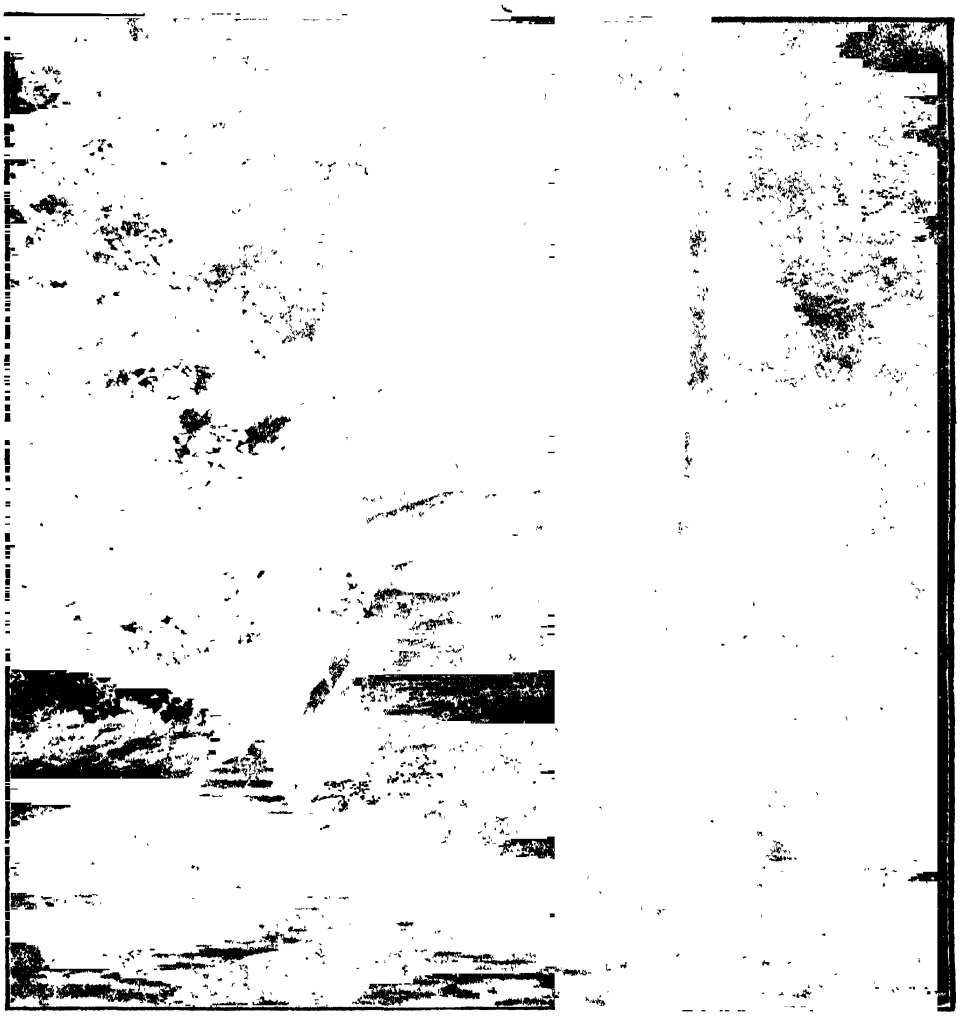
WHAT IS POSON

By BUDDHAGOSA ANANDA

THE word Poson is the Sinhalese name for one of the lunar months of the year. Although the word is meant to name the month, it is popularly used in reference to one popular day of the month. On June 4th falls the 2244th anniversary of the introduction of Buddhism into Ceylon and the festival is only second in importance to that of Vesak.

In 309 B.C., after the termination of the third Convocation of the Buddhist monks held at Pataliputta, India, Muggaliputta Thera, who presided, contemplated spreading the Dhamma in foreign lands. Buddhism was unheard of in Ceylon before this and it was in 308 B.C. that the Doctrine of the Buddha was introduced for the first time to Ceylon by Prince Mahinda with the help of four others who had attained the highest state of sanctification, called *Arahats*, viz. Ittiya, Uttiya, Sambala and Baddasala. Among them were also Sumana Samanera and Bandhuka Upasaka.

Mahinda Thera was the son of Emperor Dharmasoka and it would be a long story if I venture to embark on the history of his becoming a member of the Holy Order. When Mahinda received instructions from



STEPS LEADING TO MIHINTALE

Moggaliputta Thera to come to Lanka, he perceived, by his supernatural knowledge, the conditions prevailing in the Island and observed that the ruling king at that time, Mutasiva, was old and feeble and if he were to come then, his mission would be a failure. Hence he postponed his mission until such time as the king's son, Devanampiya Tissa, became king.

Accordingly, on the Full-Moon Day of Poson, in the year 236 of the Buddhist era, Mahinda Thera with the six others arrived at the summit of the Missaka mountain or better known, today, as Mihintale. Happily on this day there happened to be the celebration of a great national festival in the country and King Devanampiya Tissa, with his retinue of 40,000, was out on a hunting excursion.

In the course of the pursuit of the game he reached Mihintale and here an extraordinary thing happened. The king losing sight of an elk, which he chased up the summit of the hill, was taken aback at the unexpected sight of an unknown human being. This happened to be the place where Mahinda Thera had already reached. The Thera conceiving that the monarch might be alarmed if all of them presented themselves, rendered himself alone visible.

Here Mahinda Thera addressed the king "Come here Tissa." Surprised at the manner in which he was addressed, the king thought that it was a spirit, whereupon Mahinda said : "We are the disciples and ministers of the Lord of the True Faith; in compassion towards you, Maharaja, we have repaired hither from Jambudipa," (India).

On hearing these words the king was relieved of his terror. Recollecting, too, the communication he had previously received from his ally, King Dharmasoka of India, he was convinced that they were really disciples of the True Faith. Laying aside his bow and arrow the king then respectfully approached Mahinda and seated himself near him. Mahinda Thera introduced to the king the other members of the party.

Seeing the others "When came these ? " demanded the excited king. Being answered by him "With me" the king made his enquiry : "In Jambudipa are there other Bhikkhus like unto these ? " Mahinda replied that Jambudipa itself glittered with yellow robes; there the disciples of the Buddha who had fully acquired sanctity, who were perfect masters of the knowledge which procured the "arahat bliss" the saints who had the gift and divine sight, were numerous.

Mahinda Thera having wished to ascertain the capacity of the gifted sovereign, the following conversation then ensued between them :—

Mahinda : (Pointing to a mango tree) : Oh king, what is this tree called ?

The King : It is called the mango tree.

Mahinda : Besides this one, are there any other mango trees ?

The King : There are many mango trees.

Mahinda : Besides this mango tree and those other mango trees, are there any other trees on earth ?

The King : Lord, there are many trees; but they are not mango trees.

Mahinda : Besides the other mango trees, and the trees that are not mango, is there any other tree?

The King : Gracious Lord, Yes; this mango tree.

Mahinda : Ruler of men, you are a wise king.

Having answered the questions put to him by the Royal Apostle, who was quite satisfied with regard to the intellectual capacity of the king, Mahinda Thera further intrrogated him thus :—

Mahinda : Great king, have you relations ?

The King : Lord I have many.

Mahinda : Are there any persons who are not your relations ?

The King : Yes, there are many.

Mahinda : Besides your relations and those who are not your relations is there any other person ?

The King : Lord there is, and that is myself.

Mahinda : Ruler of men, may you be happy. You are wise.

The eminently wise Thera thus satisfied of the intellectual capacity of the ruler of the land, propounded to him a sermon from the *Majjima Nikaya* entitled *Chulahatthipadopama Sutta*. Convinced of the noble teachings of the Buddha, the king and his retinue obtained the salvation of the True Faith.

Mihintale, which is about eight miles from Anuradhapura, is a mountain rock crowned with enormous boulders piled one on the other and covered with forest. On the summit of it is the place known as Ambastale, so called from the mango tree which stood there at the time when the conversation between Mahinda Thera and King Devanam-

piya Tissa took place. Here is a Dagaba built by King Uttiya in memory of that great Royal Apostle enshrining his relics. It is still in good condition. Besides this there is another Dagaba called Maha Seya built by King Devanampiya Tissa enshrining the *Urnarama*—a single hair which grew between the eyebrows of the Buddha. Yet another beautiful Dagaba has been very recently discovered there by the Archaeological Department which has now been identified by Government as the *Kantaka Vihara*.

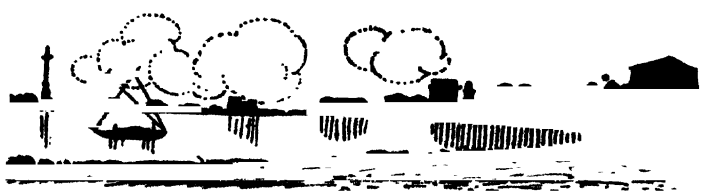
The Naga Pokuna is another interesting thing on this rock mountain where a spring oozes through a crevice. A five-headed cobra, as if it were rising out of water, is carved at the back of this huge cistern.

Mihintale hill, undoubtedly, is the most sacred of the sacred high places in Ceylon venerated by the Buddhists. The summit of the hill was a hive of cells in the olden days when the *Arahats* lived in meditation, and the holy disciples of the Fourfold Path spent their time.

The bed of Mahinda is still to be seen on the mountain. It is carved out of a rock and is in the shape of a couch with a great granite arch overhead. To the left of this is a deep ravine where boulders are to be seen. A fine view of Anuradhapura town could be commanded from here. In the words of W. L. Fletcher, author of "Egyptian Sketches," who, speaking of Mihintale has said : "I can conceive of no similar picture, not even that of Damascus from Mount Lebanon that would at all equal it,"

"Where twice five mile of fertile ground,
With walls and towers were girded round;
And there were gardens bright with Sinnon's rills
Where blossomed out many an incense-breeding tree,
And there were forests, ancient as the hills,
Enfolding sunny spots of greenery."

After nearly half a century's work in Lanka Mahinda Thera breathed his last lying on that stone couch, close to the place where, on the Full-Moon Day of Poson, 2244 years ago, he and his companions stood there together having come through the air by *ridhi* from India to introduce the sublime teachings of the Thathagatha to Ceylon. He was accorded a more than royal funeral. His body was taken to the City and was cremated, the king himself applying the torch. His ashes were taken back and buried on the very spot where he first met King Devanampiya Tissa and a Dagaba was erected over it. This Dagaba is Ambastale which is worshipped by pilgrims who yearly go thither.





The picture shows the main road leading to the hermitages of the German Bhikkhus as one sees on landing in Polgasduwa

THE ANATTA DOCTRINE OF THE BUDDHISTS

BY REV. R. SIDDARTTHA

THIS is one of the most common and also one of the most important doctrines of Buddhism. It is most common because we find it everywhere in the Buddhist Canon—the Tipitaka. Whenever we turn over a leaf in the Canon we invariably meet with a line in which *Anatta* is emphasized. It is most important because the Buddhist Philosophy is entirely on that doctrine.

To understand this doctrine thoroughly one must begin with its history, and I shall deal only with the history of this doctrine in this article. The three cardinal terms in Buddhist Philosophy are *Anicca*, *Dukka* and *Anatta*, which means transitoriness, unsatisfactoriness and soullessness. A clear and complete knowledge of these three facts (separately or conjointly) is described by the Buddha as the way to *Visuddhi*, i.e. Perfection or *Nirvana*.

The word *Anatta* signifies the non-existence of an *Atta* or soul as it is known to Western Philosophers. It is, therefore, a negative term and it indicates a negation of an existing view. The constant repetition of this negation and the emphasis that has been laid on it further imply that the belief in a soul was very strong amongst the people in whose midst our Lord was born and that he found it rather difficult to eradicate it.

When I was a student, I was really astonished to see that I could not pass over a page of any Buddhist book without noticing something against that *Atta* doctrine, and I wanted to know why it was so. However, I could not satisfy my curiosity till I studied the history of religion in India. By the help of the study of this history I was able to solve my problem.

If you read the history of religion in India, you will find that there were two main theories prevalent in that land about the world and its being, namely, the *Devavada* and the *Atmavada*. Of these the first one has been referred to by different names by different thinkers at different

ages, such as the *Brahmavada*, *Paramatmavada*, *Nirmanavada*, *Isvaravada*, etc. But it was known to the Buddha by the name of *Issranimmanavada* and the modern philosopers refer to it as *Theism* in general.

The different names by which it has been referred to indicate indirectly that this doctrine was not stable and that different philosophers thought of a Supreme Being in different ways. According to the history of Indian religion we find that the earlieast conception was what is now known as *Animism*. This was a belief in all sorts of minor demons and fairies, and spirits, ghosts and gods. This is to be found recorded in ancient astrology, magic and folklore.

The next was Polytheism. This was a better and more advanced idea about the spirits that were supposed to animate the greater forces and phenomena of nature. This was a conception as to the great gods preserved in the *Vedas* and explained in the Brahmanas.

Then came Pantheism which is known as *Advaitavada* or *Visvadevavada* and this was a still later and still more advanced idea of a unit lying behind all these phenomena, both of the first and of the second class. This is preserved in the *Upanishads*, and was subsequently eleborated and systematised by Sankaracharaya; and this was most probably the view that was predominant at the time of the Buddha. It is to be noted here that this advanced view of a Supreme Being could not altogether discard the former and older views which were no doubt prevailing among the ordinary people and which were referred to by the Buddha in some of his sermons as *Bahum ve saranam yantipabbatani vanana ca aramarukkhacetyani mancssabhayataj-jita* which indicates that some people were still believing in spirits presiding over mountains, forests, trees, etc, and were worshipping them and making offerings to them in quest of their help.

Hypothetical speculations with regard to gods have ever been alive in India, and you will find each generation creating at least one new god. However, this theorisation was confined only to a special section of the Indian population, that is, the Brahmins, who were more or less indirectly benefited by such speculations.

But the seekers of Truth, on the other hand, adopted a free and independent course of thinking which led some of them to discard altogether the theory of a Supreme Being. The result of the labour of such thinkers was the new theory of the universe known as *Dvaitavada* which has been called dualism by modern philosophers and which is to be found recorded in the philosophical system known as *Sankhyadarsana*.

This much, I suppose, is sufficient to bring home to one that, of the two views or *drstis*, I have referred to, the first one, that is, *Devavada*, or the theory of a Supreme Being, ceased to be a popular or a common one at the time when the Buddha preached. So it is that the Buddha did not find it necessary to preach against that view so vehemently and emphatically as against the other view, I mean, the *Attavada* or *Atmadrsti*, which, as I shall show was very common and popular and very strongly established. Of the sixty-two heretical views that the Buddha spoke of and condemned in the *Brahmajalasutta* we find that only about two or three were related to the *Devavada* and that all the others were connected with the *Atmavada*.

Now, what was this *Atmavada*, or the doctrine of *Atta*. This is a belief in a mental substance which,

they say, manifests itself in the phenomena of conscious experience and gives unity and coherence to them. It is, according to those who believe in it, the entity which exercises the mental powers—the one common subject which *thinks, feels* and *wills*. It is otherwise called the Soul, Spirit, Essential Self or Ego. This belief was accepted not only by those who went against the god-theories but also by those who speculated on gods. Thus we find that this *Atmavada* was a universal belief. All the non-Brahmanical teachers, except a few such as Ajita Kesakambali were supporters and exponents of this theory.

There were many schools of non-Brahmanical teachers before the time of the Buddha in addition to the individual teachers whose names are recorded both in the Buddhistic and the non-Buddhistic works of ancient times. These schools were known by means such as Ajivakas, Niganthas, etc.

It will be intersting to refer to some of these schools here. We have all heard of the *Tapasas* or hermits, who lived in jungles practising various kinds of mental exercises with the object of attaining to *Mukti* or salvation. This was a system at first established by the Brahmins, but afterwards was borrowed by non-Brahmins, who in most cases did not follow the god-theory. These non-Brahmanical *Tapasas* adopted the practice of self-mortification (instead of worshipping god) for *Mukti*.

It was some of these later types of *Tapasas* who were known as *Samanas* that the Bodhisatva followed in practising *Dukkarakriya* (self-mortification) before he attained Buddhahood. *Samanas* is a general name for all the religious teachers who were non-Brahmins. The most important of these Samanas who existed before the time of the Buddha were *Ajivakas* and *Niganthas*. Of these two orders the *Ajivakas* appear to have been the older.

Maskari, known in our books as Makkhali Gosala, as he was born in a cow-shed, was a contemporary of the Buddha. He was the leader of the Ajivakas. The order of *Niganthas* was established by Palsvanatha, the first *Tirthankara* of the Jains, and Niganthanataputra, otherwise known as Mahavira, was the leader of this sect at the time of the Buddha.

It is said in Jain literature that Maskari or Makkhali Gosala was at first a follower of Niganthanataputra but afterwards, owing to some difference, relinquished him and joined the *Ajivakas*. The *Ajivakas* existed as an organised community down to the time of Dasaratha, the grandson of Asoka the Great. This is proved by an inscription of Dasaratha himself which records the dedication of a cave to the *Ajivakas* on the Nagarjuni hills near Buddhagaya. The Jains have remained as an organised community all through the history of India from the time before the rise of Buddhism down to this day.

The other important orders that existed at the time of the Buddha were *Vaikharasas, Parasariyas, Mundasavakas, Jatilakas, Magandikas, Tedandikas, Aviruddhikas, Gotamahas*, etc. There was also an order known as *Paribrajalas*, meaning "wanderers," but this seems to me to have been a descriptive name for the members of these orders, who used to go about and preach, rather than the name of a separate order. All these except the Jatilakas were Bhikkhus, that is, mendicants.

Now, all these Samanas were preaching the doctrine of *Attavada* when the Buddha was born. The Lord found out that this view was

wrong and that there was no *Atta* as described by them. He found that everything in this world which is subject to the law of construction is also subject to the law of destruction. In other words, everything in this world is transitory and changing and, therefore, is not *Nitya* or crternal.

Thus he discovered the Truth of *Anityata*, the doctrine of Impermanence, a negative term discarding the wrong view of *Nitya*, or immutability, entertained by all the other religious teachers. This truth in its turn led him to find out another truth which also went against an established view of some former teachers, that is, the doctrine of *Dukkha*, in other words, the want of real happiness in this world. So long as it is the rule of the world to be transitory, there cannot be a real happiness, because a thing that is supposed to be pleasant or agreeable at one moment is changed at the next moment, and so its agreeability and pleasantness are simply momentary and only deceptive. These two truths then helped the Buddha to come to the conclusion that there could not exist an *Atta* as described before and supposed to be eternal.

Then, out of love and compassion for these deluded people, he came forward to preach these truths and to make them convinced of the real nature of the world and its being, and thus lead them in the proper path towards *Mukti* or salvation.

How anxious he was to preach these truths to the people and to remove them from the wrong path could be seen from his first sermon known as *Dhammacakkapavattanasutta*. There he condemns with all possible emphasis the two wrong paths followed by the *Atmavadins*, namely the *Kumasukhallikanuyoga* and the *Attakilamathanuyoga*, that is self-indulgence and self-mortification, or to put it more clearly, the satisfying of the soul by the employment of sensual pleasure and thereby obtaining *Mukti* for the soul on the one hand, and on the other hand the subjugation and the control of the soul not only by refusing any employment but also by mortifying the soul in every way possible and thereby obtaining *Mukti*.

In his compassionate attempt the Buddha was quite successful, and in a very short time most of the followers of the older doctrines became his adherents. Still there are so many people in the world, who, because of natural human defects, are unable to appreciate the truth of his doctrine.

We all want happiness. We all want to live long. None of us likes death. The very thought of death is repellent to us. This is because we are bound to this world through longing desire. When we do not see the real characteristics of the objects of the world because of our delusion—*Avijja*—our clinging to the world gets stronger and stronger. Thus through *Avijja* and desire, which are defects to which every human being is subject, we do not see the transitoriness of this world, the want of real happiness and the non-existence of an entity. We thus fail to follow the truth found out by the Buddha through his supreme knowledge. But if you study carefully the doctrine of the Buddha and try to look at the world through his eyes, you will at once find the truth of his views, and if you try to follow the path trodden by him you are sure to get rid of the darkness of delusion and the bondage of desire and obtain the state of *Mukti* or *Nirvana*.

BHIKKHUS AND MONEY

By BHIKKHU K. GUNARATNA

BHIKKHU is the Pali term used in the sacred writings by which the members of the Lord Buddha are generally called. But, today, they are incorrectly called by many as Buddhist Priests. As there is no English equivalent for this term we are compelled to use the same word.

It necessitated the Lord Buddha to point out to his Order such things as that are bad so that they should refrain from them only when occasions demanded him to do so.

Once at Rajagaha, Ven. Upananda Thera accepted an offering of money. The Buddha, thereafter, preached the following precepts to be accepted: *Yo pana Bhikkhu Jata-rupa rajatam ugganheyya va ugganha peyya va upanikkhittang va sadiyeyya nissaggiyang pacittiyang.*

Rendered into English the above reads: It shall be a breach of precept and shall thereby commit an error (*Nissaggiya Pacittiya*) for any Bhikkhu to accept personally, or to get another to accept on his behalf, or to accept and acknowledge by mind, any gold, silver or money, or any article made of gold, or silver, or money, either in paper form or in any metal. Any Bhikkhu who shall not observe this precept shall degenerate in his upward progress and shall ultimately fail as a Bhikkhu. In order, therefore, to preserve the Bhikkhu-hood unharmed such guilt should be expressed before an assembly of Bhikkhus. Such guilty Bhikkhu shall have such money or gold or other such inappropriate acceptance brought and placed before the other Bhikkhus and repeat the following words three times and give up all desires for such wealth and thus become purified: *Aham bhante rupiyang patiggahesing, idam me nissaggiyang, imahang sanghassa nissagami.*

The above means: O Venerable Sirs, I accepted offers of gold, silver and money (as the case may be). O Venerable Sirs, that has been a *Nissaggiya Pacittiya* for me. I shall give that up.

If at the time of the confession a lay man were to come there, the Bhikkhus will point out to him the errors committed by the guilty priest. If the laity were to ask what he were to do with the money, the Bhikkhus would tell him the things that could be acceptable to them if bought with that money. If the man buys and brings any such acceptable offering with that money, such offering shall become shareable among all Bhikkhus excepting the one whose error was the outcome of such acceptable offering.

In case that such an acceptable offering happens to be in the nature of fruits whose seeds may grow up as trees, such culpable Bhikkhus, whose erroneous acceptance was still responsible for the growth of such a tree, shall not be entitled to even the shade of that particular tree. If the man does not agree to bring anything with that money, the Bhikkhus shall ask him to have same thrown away. Whether that money be thrown away or not it shall not be the business of the Bhikkhus to find out if that was done or not. In the absence of a lay man to carry out the task, the assembly shall nominate a member of the Sangha to throw away the said money or metal without the slight-

est attachment to same. Should he cherish any attachment, fault shall be on him too. This fault is known as *Thullaccaya Pacittiya*.

The Lord Buddha has preached on one occasion that the Bhikkhu who thinks that money is an appropriate offering to him, wife and children shall also become appropriate. On another occasion he compared this self-degenerating fault of Bhikkhus to a venomous snake.

It is very necessary to state here that the ignorance of a section of the laity of the present day is, to a great extent, responsible for the promotion of faults of this nature in the *Sangha*. I earnestly request of all such persons to seriously consider the great difficulty they put the Bhikkhus into, by offering them such things that are not appropriate to be accepted and thus refrain themselves from this very sinful act.

When the Lord Buddha's preaching to his Order was such and so strict, it is nothing but down-right insult and absurdity for Buddhists to drop coins or other monies into charity boxes placed before the Lord's image.

AROUND THE WORLD FOR BUDDHIST NEWS

JAPAN

A HUGE image of Lord Buddha, larger than the one at Kamakura, will be made shortly. The Daibutsu of Kamakura was made some 700 years ago and the new image is to be made as a result of the proposition of Mr. Kaichiro Nezu, noted Japanese businessman, who is building a temple at Asaka, Saitama Prefecture. The new image will be installed in the compound of the temple, which has an area of 80,000 tsubo. The image will be 39 feet in height and its pedestal will be 9 feet.

BUDDHIST REVIVAL IN KOREA

Various signs are manifesting themselves in Korea showing that Buddhism, which sank to the lowest depth of decadence and inactivity under opression of the Yi Dynasty, has lately begun to revive and be a power for good. One of these is the formation of a powerful body some years ago of Japanese and Korean Buddhist priests and believers. This organisation is called Chosen Bukkyo Dan (Chosen Buddhist Association) and has its headquarters established in Hasegawa-cho, Keijo, Seoul. Among its several good enterprises is the task of sending yearly Korean students to Buddhist schools and colleges in Japan. When these students finish their study and return home, it is hoped that Buddhism in Korea will have fresh blood infused in it and will make further vigorous steps towards revival.

FOREIGNERS STUDYING BUDDHISM

An interesting and significant fact is that foreigners studying Buddhism are steadily though slowly increasing in number in Japan. Recently one American left the country after studying Buddhism and another arrived to study it.

There are two Ceylonese students now in Japan studying Mahayana Buddhism at the Ryssho University of Tokyo. Formerly they were Bhikkhus and reached Japan having done most of the journey on foot with a view to studying the condition of Buddhism prevailing in the Far East. They hope to be in Japan a few more years ere returning to their native land.

BURMESE-STYLED BUDDHIST TEMPLE

Kobe has added to its sights a Buddhist temple of Burmese style. It has been erected in the ground of the Tenpukuji Temple in Yamate Eight Chome of that city. The building of the temple which is of three stories with a total floor area of 359 tsubo, containing besides a number of rooms, and one large hall capable of accommodating over 750 persons, took three years to complete at a cost of 250,000 yen. It has a tower which is 90 feet high.

ENGLAND

THE 20th century is going to witness a Second Parliament of Religions which is proposed to be held in London from July 3rd to

July 18th, 1936. The first international Congress of the World Fellowship of Faiths was held in Chicago in 1933.

To organise the Second Congress of All Faiths, a British National Council has been formed with Sir Francis Younghusband as the Chairman. Men of distinction in each religion are invited to address the Congress, which would have twenty sessions in the University College, Gower Street, London. Four special public meetings would be held in this connection in Queen's Hall. The first meeting on July 3rd would be in the form of a public welcome of speakers and visitors to the Congress by eminent Englishmen. Distinguished visitors to the Congress would also have an opportunity to address the Congress on the last day of the session, 17th July.

We understand that Dr. G. P. Malalasekera, Professor of Sanskrit and Pali at the Ceylon University College, will represent Ceylon at the Congress.

PROFESSOR RHYS DAVIDS

What was the secret of the long span of life Professor T. W. Rhys Davids enjoyed ? A writer in a Russian scientific magazine, a cutting of which I have been favoured with by a friend, in trying to solve this question asks whether it was due to his having attained, after he studied Pali and Buddhism in Ceylon, something of that philosophic calm which Buddhism enjoins.

It will be remembered that at the age of 23 Professor Rhys Davids entered the Ceylon Civil Service and remained in it for eight years. In a lawsuit which came before him, the intricacies of Buddhist Law led him to examine that Law, and thus began his study of the Pali language and of Buddhism. How distinguished a place he afterwards took among Oriental scholars is well-known and need not be detailed here.

INDIA

THE Buddhists of India celebrated the threefold festival in commemoration of the Birth, Enlightenment and Parinibbana of the Buddha Sakya Muni on May 6th on a far more elaborate scale than in previous years. There was much activity at the Buddhist centres in Calcutta, Saranath and Buddha Gaya and the Maha Bodhi Society must be congratulated for making all arrangements to celebrate the sacred festival in a fitting manner.

In Bombay, too, the celebrations to commemorate the occasion were held in a grandeur scale than in the past. The Buddha Society, Bombay, deserves congratulations for the great work that is being carried on by it in that town.

MALABAR BUDDHIST MISSION

Bhikkhu Dhammakhanda has returned to Calicut after an extensive tour in Cochin State, lasting about a month, where he propagated the Buddha Dhamma. As a result of his mission 125 students have taken the Five Precepts and declared themselves Buddhists.

The above news ought to gladden Buddhist hearts. We hope the Maha Bodhi Society will send out more workers to Cochin State, particularly to Travancore, as desired by Bhikkhu Dhammakhanda.

BUDDHA GAYA TEMPLE

Buddhists all over the world, especially in Ceylon, will be glad to hear that at a meeting of the Legislative Assembly on April 17th Dr. Thein Maung was granted leave to introduce a Bill for the transfer of the Buddha Gaya Temple management to a Committee. The first reading of the Bill is expected to take place in the September session of the Assembly when there will be a full debate.

BUDDHIST CHILDREN'S FESTIVAL

The first anniversary of the Buddhist Children's Festival held under the auspices of the Maha Bodhi Society in Calcutta, on March 8th this year, was a great success. There was a large number of children belonging to various nationalities present, besides a number of distinguished visitors invited for the function. Before the proceedings commenced in the Society hall, the children went round the square in a procession carrying the picture of Prince Siddharatha.

The distribution of prizes to those who were successful in the sports, and competition in songs and recitations, and a short brilliant speech by Mr. Nursingdas Agarwala, who presided, terminated the proceedings.

ROERICH PAINTING FOR INDIA

The "Fiery Thoughts," one of Professor de Roerich's recent paintings, has been donated by the Professor to the Sri Chitralayam State Gallery of the Maharaja of Travancore. The painting represents a *Rishi* on the heights of the Himalayas praying for the saving of humanity in the face of approaching clouds. It is imbued with magnificent purple and violent colours. The inexhaustible himalayan aspects are depicted in many paintings of Roerich. The Press recently announced the tribute of the President of the Academic Sinica, in Nanking, to Professor de Roerich for his painting, "Himalayas," which now adorns the walls of the Chinese Academy of Science. The latest to be conferred upon the Professor is the title of Doctor of Sacred Literature (Hon. C.) by the Institute of Buddhist Studies (Calif.)

CHINA

THE political troubles now taking place in North China has set back the work carried on by Buddhist organisations in that part of

the country. Propagation of the Dhamma has been dislocated, perhaps, temporarily, and the country is in chaos. Japanese and the Chinese in conflict, the presence of bandits a real danger to citizens, the country is passing through a tiring time. It may be many more months before this part of China is brought back to normal and Buddha Dhamma, the religion of the masses, preached again.

NEW RELIGIOUS BODY

A new religious body, known as the Dharmaloka Society, has been inaugurated in Shanghai for the study and propagation of Buddhism. Many prominent Buddhists of China are members of the Society among them being Mr. C. Kwon, of Hart Road, Shanghai. Mr. D. W. S. Kelambi one of Ceylon's sons, doing business in Shanghai for the last ten years and the gentleman responsible for the Ceylon Buddhist Mission to China last year, is an office-bearer and takes a keen interest in the working of the Society, while Mr. W. L. Anthony, an American who is a very keen student of the Dhamma and by profession a businessman, is another high office-bearer of the new Society. It may be mentioned that the five Chinese priests who have already joined the Ceylon Order were selected by a Committee of this Society.

A BUDDHIST YEAR BOOK

A publication, which should interest every Buddhist, will be out next year in Peiping. It is a Buddhist Year Book, which, thanks to the labour of a group of four Chinese priests will be handed over to the printers at the end of the year. The book will be brimful of valuable information relative to the present condition of Buddhism in China. The contents will be grouped under the following heads: General Condition, Administrative Affairs, Temples, Education, Annual Rites, Who's Who, Ceremonies, Projected Enterprises, Statistical Figures, Laws and Regulations and Miscellaneous.

FEDERATED MALAY STATES

PEACE the organ of the International Buddhist Union, of Singapore, has ceased to exist after three years of publication. Starting as a pamphlet of only a few pages, the *Peace* made such good strides that it came into the front rank of Buddhist journals in so short a time as only six months. The death of the *Peace* has, no doubt, dealt a blow to the propagation of the Theravada Doctrine in the Far East.

BUDDHIST SCHOOL FOR SINGAPORE

It gives us great pleasure to note that the Singapore Buddhist Association has decided to open up a school for imparting Buddhist education to children. This is a long-felt need in the principal town of the Malaya Archipelago. According to present arrangements, the school will be a reality in the course of a couple of months.

SINGAPORE BUDDHIST ASSOCIATION

The sixth Annual General Meeting of the Singapore Buddhist Association was held at the Association premises, Spottiswood Park Road, on March 18th, under the Chairmanship of Mr. P. H. Hendry, when the following were appointed office-bearers for the current year:—President: Mr. A. P. Daniel; Vice-Presidents: Messrs. D. J. Ranasinghe and G. E. Perera; Hony. Secretary: Mr. H. C. Gomes; and Hony. Treasurer: Mr. L. D. A. Jayawardene. The Ven. Bhikkhu K. Gunaratna was unanimously elected as a Patron of the Association.

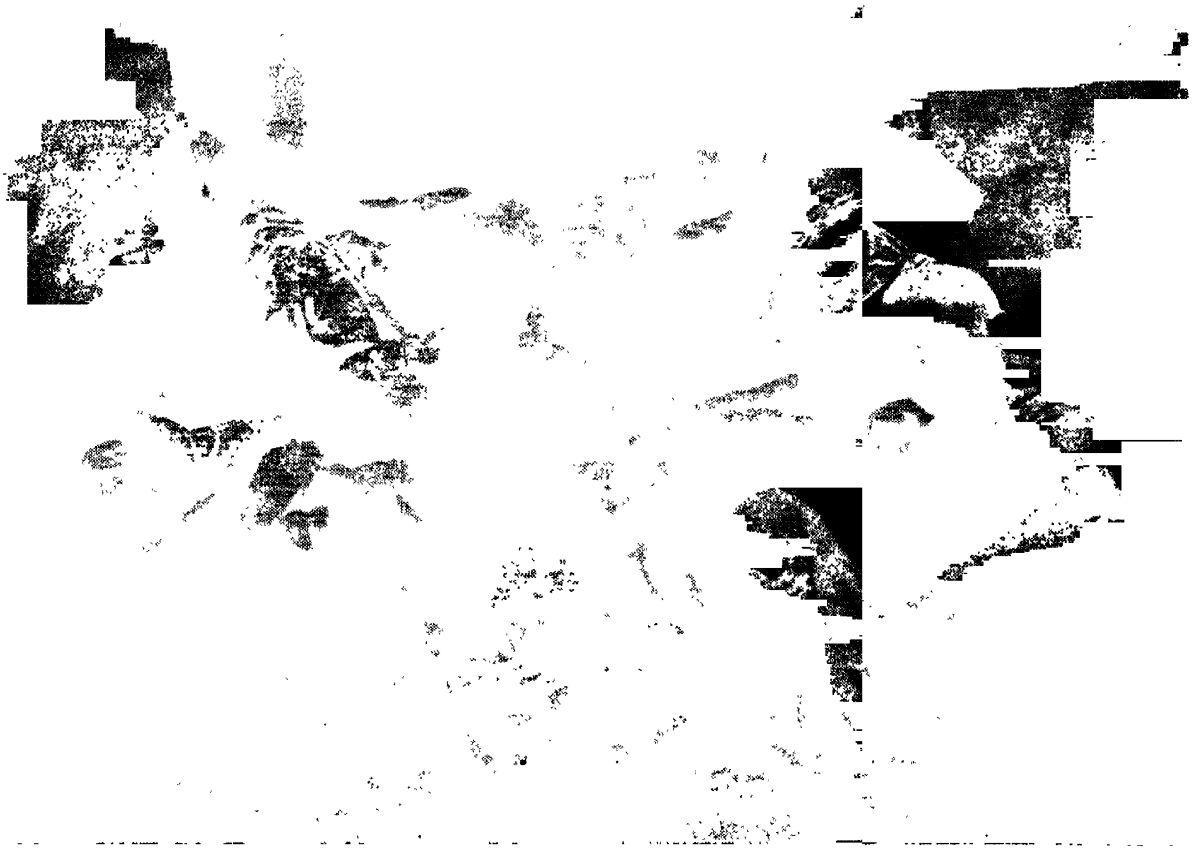
PENANG ACTIVITIES

A pleasant function took place at the Sariputta Buddhist School in Penang, recently, when prizes were given to successful candidates at the Buddhist Religious Knowledge Examination held in December last. Bhikkhu K. Gunaratna presided, and the prizes were given away by Mrs. Khor Hup Soon. There was a very large gathering present. The audience greatly appreciated the speeches made by four little pupils, aged 12, 10, 7 and 6, respectively, on the following subjects, in Chinese: "What is Buddhism," "Life of Buddha," "Sigalovada Sutta" and "Serivanija Jataka."

BUDDHIST ACTIVITIES IN CEYLON

AN exhortation to Buddhist parents to send their children to Buddhist schools "so that they might learn to conduct themselves according to the teachings of Buddhism" was made by the Ven. Pahamune Sri Sumangala Nayake Thera, the High Priest of Malwatte, who presided over a meeting at the Dharmaraja College, Kandy, the other day. The occasion was a reception accorded to Mr. L. H. Mettananda, the new Principal of the institution. The speaker welcomed Mr. Mettananda, who he said, came with a reputation as an educationist, and expressed the hope that under his guidance Dharmaraja College would take its place among the foremost schools in the country.

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A group picture of some of the inmates of the "Island Hermitage" of the German Bhikkhus in the Rajgama Lake. Rev. Nyanatiloka is seen standing third from the left

Splendid weather conditions helped to make the Vesak celebrations, this year, a success in Colombo. Every Buddhist business place and dwelling did their share in contributing towards making the illuminations and decorations a pleasing spectacle. Carol parties at night went round the town singing hymns of praise.

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An interesting ceremony will be held at the "Island Hermitage" of the German Bhikkhus at Dodanduwa on Poson Full-Moon Day (June 4th), at 2 p.m., when four Germans will be ordained as Buddhist priests under Rev. Nyanatiloka, the head of the Hermitage. The Germans are now living as *Upasakas*, and one of them who was for ten years a Catholic Monk of the Trappist Order in Africa, has already lived one-and-a-half years in the Island. On the same day there will also be the Bhikkhu-Ordination of a Dutch Samanera.

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Mr. P. de S. Kularatne has assumed duties as Principal of Ananda College. It will be remembered that Mr. Kularatne was at the head of Ananda College for a number of years when he was sent to Kandy by the Buddhist Theosophical Society to re-organise Dharmaraja College.

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Owing to the benevolent acts of a number of Beruwela Buddhists, the lives of three head of cattle and two turtles were spared on Vesak Day. Rs. 20/- for each head of cattle and a sum of Rs. 15/- for a turtle the good Buddhists ungrudgingly paid to release them.

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According to *The Ceylon Observer* the number of pilgrims who worshipped at the Kelaniya Temple, the historic Buddhist shrine, on the Vesak and the following day was 100,000. Nearly 60,000 pilgrims alone took train to Kelaniya, the Railway authorities report.

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Rev. Nyanatiloka, the German Buddhist Priest of the "Island Hermitage" informs us the arrival early this month of a Dr. Bruno to enter the Order of the Sangha under him.

Dr. Bruno is a scholar and a German Advocate by profession. He has studied Buddhism in Germany for a number of years.

* * * * *

A Buddhist writing in *The Daily News* deplores the present condition of the historic Bodhi Tree and shrine at Kalutara and appeals to the Government to include it in the Buddhist Temporalities and invest the administration on the Public Trustee. Very few people are aware, he writes, of the antiquity and sancity of this Buddhist shrine. Reference to it are made in the earliest *Sandesas* about 1,400 A.D. as directly connected with the sacred Bodhi Tree at Gaya. No temple or other exclusive body claims this shrine and it seems to be in the hands of a self-constituted party.

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Built to commemorate the name of the late Rev. Sri Sangaratna, a school to be run under the direct supervision of the Sangha was opened at Ahangama on May 19th. The school, which is situated close to the Ahangama Maha Vihara, is to be registered under the *Pansala School* system and managed under the direct supervision of the Bhikkhus of the Maha Vihara.

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A meeting was held at the B.T.S. Headquarters on May 9th to consider several questions pertaining to the proposed Fort Branch of the Young Men's Buddhist Association. Mr. W. W. Jayasinghe, the Hony. Secretary read the notice conveying the meeting. The Hon. Sir D. B. Jayatilaka took the chair. On the suggestion of the Chairman, Mr. A. E. Goonasinghe proposed and Gate Mudaliyar Herod Gunaratne seconded that owing to the death of Mr. H. L. de Mel, the meeting be adjourned for another day. The Secretary was directed to summon another meeting on a future occasion to discuss the matter.

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At a meeting of those engaged in the collection of funds from the Fort area towards the establishment of a Fort Branch of the Y.M.B.A. it was revealed that Rs. 18,000 had already been collected towards this fund. Sir D. B. Jayatilaka, who presided, expressed his satisfaction that such a large sum had been made up within a year by a handful of people and hoped that the cause would appeal to many more. He was sure if more persons would volunteer their services the necessary funds could be raised within the next two or three years. The meeting appointed a Committee with Mudaliyar D. P. Ratnatunga as Chairman, and Messrs. S. P. Liyanage and C. Weerasinghe, as Joint-Secretaries, to collect funds from the Fort area.

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Arrangements are again being made by the Central Y.M.B.A. to hold a Carnival, this year, for the purpose of collecting funds for the proposed establishment of the Fort Branch of the Association. We hope that every Buddhist will give the project his best support to make it a success.

Y.M.B.A. FORT BRANCH BUILDING FUND

LIST OF DONATIONS

PER MR. W. W. JAYASINHE : Rs. 141.25.

(Fourteenth Instalment)

President of Japanese Association, Rs. 100; Mr. C. P. Samarasinghe, Rs. 3/-; Mr. M. D. A. Wijesinghe, Rs. 12/-; Messrs. K. Edusuriya, C. D. E. Weerasinghe, R. A. Fernando, P. S. Seneviratne, D. A. Gunatileke, A. M. Jayasinghe, A. P. Wijetunga at Rs. 2/- each; Messrs. D. A. Abeyratne, M. A. Peiris, D. S. Dias, D. R. D. J. Abeysekera, and P. R. de Silva at Re. 1/- each; Sale of ticket books, Rs. 6.25.

PER MR. D. P. WIJETUNGA : Rs. 4/-.

(Third Instalment)

Mr. D. P. Wijetunga, Rs. 2/-; Messrs. B. Brito and N. J. Cooray at Re. 1/- each.

PER MR. M. K. SIRINUS : Rs. 9/-.

(Third Instalment)

Messrs. M. K. Sirinus, K. P. Peiris, K. K. Peiris, D. D. Senanayaka, E. A. Dissanayake, K. C. S. Rajaratne, B. P. E. de Silva, W. D. M. Perera at Re. 1/- each; Messrs. N. C. P. Weerasekera and T. S. de Silva at cents 50 each.

PER MR. B. DON ABRAHAM : Rs. 11/-.

(Ninth Instalment)

Messrs. B. Don Abraham, A. T. Ratnaike, A. V. Ratnaike, D. B. Kannangara, R. H. Weerakoon, W. B. de Silva, and A. G. Robert at Re. 1/- each; Mudaliyar K. T. A. de Silva and Mr. K. W. S. Peiris at Rs. 2/- each.

PER MR. K. NARAYANA PILLAY : Rs. 6/-.

(Seventh Instalment).

Mr. A. Edirisinghe, Re. 1/-; Dr. A. Kuruppu and Mr. A. P. Balasuriya at Rs. 2/50 each.

PER MR. P. H. K. A. RANASINGHE : Rs. 12/-.

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(To be continued).

THE BUDDHIST

"Sila Paññanato Jayam"

VOL. VII | Published in Colombo New Series | JULY 2480 1936 | Registered as a News paper at the G. P. O. | No.3

THE DALAI LAMA

MENTION of a holy lake in the latest news to hand from China of the search for the successor to the late Dalai Lama, recalls to mind the circumstances in which the Lamas found the late potentate. Told by a dream that they should journey to the shore of a certain lake, the dignitaries duly set out on a search which took them three years. On arrival at the lake they found it entirely covered with snow. In disappointment they were turning away when a friendly wind arose and blew the white covering of the lake aside and displayed the frozen water in all its mirroring excellence. There the travellers saw the picture of a hut outside the door of which a woman sat with a child in her arms. Behind the hut was a mountain and beside the seated woman was a fruit tree. Greatly heartened, the wise men took up the new quest and after many months, they came upon such a scene as that which the lake had divinely reflected. The babe was taken from his mother's arms and duly carried into Lhasa where he was installed as the Dalai Lama. No woman came near him and he was brought up entirely by male attendants and teachers. For, it is not fitting that women should be allowed to approach the Dalai Lama and even when they attend for purposes of worship, they do not receive his hand directly in blesing on their heads as the men do. The Dalai Lama touches them gently with a tassle held in his hand so that he is not profaned by contact with the other sex.

INDIAN TEACHERS IN CHINA

IN ancient times, in the first century of the Christian Era, there was a constant flow of Indian teachers to China, and that country possesses in the Chinese language works written by Indian scholars on the Buddhistic canon. Gunavarman of the royal House of Kashmir, who practically organised Chinese Buddhism, was one of them. Gunavarman first came to Ceylon, and we owe a debt of gratitude to Dr. Andreas Nell for the collection of a mass of information about him which is found elsewhere in this issue.

The next great figure was Jina-Gupta, the translator of Asvaghosa's Buddhacharitam into Chinese (A.D. 560). Buddhism then came under a temporary cloud, but the rise of the Souei dynasty removed it and called Jina-Gupta from Turkestan where he had been exiled. During the next epoch Chinese scholars visited India, the most notable of whom was Hiouen Thsang, but the influx of Indian monks into China continued and Dharmaruchi worked in China from A.D. 693. The last great teacher who made the East of Asia a greater India was Amogha Vajra, on whom Emperor Hhuen-Tsun conferred the title of Prajna-Manjusha. We have no space here to write in detail of the great work done by these masters; but we cannot but commend the zeal with which this neglected branch study has been taken up by Dr. Nell.

WHAT IS THE PURPOSE OF THIS TEACHING?

By BHIKKHU NARADA

BUDDHISM has three aspects—the doctrinal, practical and the realisable.

As regards the doctrinal, it may be said that we are on perfectly soft grounds. Whatever the European savants and other eminent scholars may say, we maintain that the Sublime Teaching of the *Tathagatha*—thanks to the noble line of the *Sangha*—still exists in their pristine purity, at least, in Ceylon, Burma and Siam. There are a few, if any, assertions and modifications, but they are not of considerable importance. They, in no way, effect the fundamental tenets of Buddhism. The search for such interpolations would be analogous to seeking a grain of wheat in a bushel of chaff.

In any case, the idea itself that Buddhism exists intact in our Sacred Books is a great consolation to Buddhists. It is a matter of great delight to us to see that there is an ever increasing demand, both in the East and West, for this peaceful Message of the Buddha. It further enhances our delight when enthusiastic young men, realising their deep responsibility, boldly step forward and launch out new schemes to give this panacea of *Dhamma* freely to those who come seeking it.

But what is the purpose of this Teaching? Is it merely to be preserved in books and broadcasted? Certainly not!

Is it a profound philosophy propounded by the Buddha merely as food for speculative thought? Is it a subject to be studied from a historical or literary point of view? It is none of these.

The Buddha has presented us with no new philosophical theories, nor did he venture to create any new science. He explained to us what is *within and without*, so far as it concerns our individual salvation, and ultimately laid down a *Path of Deliverance* which is unique.

Most of us have learnt from our Books the composite nature of man and the intricate laws of nature and are further endeavouring to acquire still more knowledge. This is all well and good. But how many of us are really treading this Path of Deliverance in earnest? How many are putting this teaching into practise in the course of our daily life? Bhikkhus do preach of the sublimity of the *Dhamma*. Speakers declare from public platforms and inspire their audience, nevertheless, it is but a small minority that understands the golden maxim—example is better than precept.

Despite the fact that Buddhism exists in its pristine purity in Ceylon, morally and spiritually, are we any better on the whole? Who, among us, would not act counter to our religious principles when, for instance, *our interests are at stake*? Who of us have embraced the Holy Life and live up to its ideals with the true spirit of renunciation? Very, very few indeed one would answer, for to deny this would be a deliberate falsification of facts.

Such is the practical aspect of Buddhism. Needless, therefore, to comment on the last, but not the least important phase of the Teaching—the Realisable Aspect. In this respect we are far, far beyond the expected standard.

We profess to be guardians of the Buddha's Teaching and have earned a world-wide reputation as the best exponents of the *Dhamma*, but we would be *nonplused* if some earnest and inquisitive seeker were to ask for occular proof of the worth of the Buddha *Dhamma*.

The *Dhamma* is to be *studied, practised* and finally *realised*. If it does not tend to any realisation of the Paths and Fruits then it is practically worthless. But it has tended, does and will tend, to the realisation of Saintship. Where then lies the defect ? Is it due to the materialistic age, as some assert, or is due to the lack of the requisite energy and lofty enthusiasm on our part. Well, that is a question for all of us to ponder over.

BUDDHIST REVIVAL IN KOREA

By ISOH YAMAGATA

AS everybody knows, it was through Korea that Buddhism was first introduced into Japan in the 6th century of the Christian era. It soon took deep root in this country and thanks to the efforts of many great priests, who appeared one after the other in close succession, it spread rapidly among the people and became the creed of the nation. In Korea, however, though for many centuries it had flourished and played a most important role in the development of Korean culture, it gradually declined in influence, until it was all but extinct. This was chiefly due to the mixing up of religion with politics which began to be practised by corrupt and ambitious priests as Buddhism found favour with the ruling class and made entry into the royal court.

During the five centuries of the Koryo dynasty, Buddhism exercised so baneful an influence over politics that the founder of the Yi dynasty, who overthrew the Koryo dynasty and made himself king in the close of the 14th century, determined to exterminate Buddhism once for all. He carried out his determination with an iron hand. Among other measures of persecution, he degraded Buddhist priests into the lowest class of society, treating them as no better than pariahs and mendicants; prohibited the building of new temples, limited the number of priests and forbade members of good families to enter the priesthood. In consequence of all such repressive measures which were ruthlessly taken, Buddhism fell into disrepute and finally lost its hold on the populace.

Korea, today, is full of relics of those early times, when Buddhism flourished and was the fountain-head of art, science, literature and even the science of war. There are thousands of monasteries built on the most beautiful sites throughout the land, many of them falling to pices, but still showing remains of former grandeur.

Typical of these monasteries are those standing on the Kongosan (Diamond Mountain), famous for its peerless scenic beauty, which is part of a great mountain range forming the backbone of the Korean peninsula and stands in the north-eastern part of Kogen Province, not far from the port of Gensan. It was and is the centre of Buddhism in Korea and contains between forty and fifty monasteries. Of these Yutenji is the largest, and next to it come Choanji, Hyokunji and Shinkeiji. Each of these monasteries is composed of a number of fine temples and is the abode of monks exclusively, although nuns are allowed to live in some of the smaller monasteries.

About 500 monks and nuns live in the monasteries and nuneries on the mountain. They are veritable hermits, having practically nothing to do with the outside world. Outside of their monasteries they do not officiate at any religious functions such as funeral or memorial services, nor do they preach to the people or engage in propaganda work : much less do they take part in any social or philanthropic work. Throughout the year they remain in their secluded retreats and spend their days in reciting sacred *Sutras*, in prayers to Buddha, or in devoting themselves to the practice of religious austerities. One way of practising the latter is to keep silent for years. Not a few monks may be found in some secluded monasteries living almost

alone and refusing to speak to anyone, their fellow-monks not excepted. The writer, who visited the mountain some years ago, met a monk who was said to have uttered no word for four long years.

The particular sect to which the monks and nuns of the Diamond Mountain belong is the Zen Sect, which requires from its followers the observance of celibacy. It is doubtful, however, if there are many monks strictly obeying this tenet, but they seem to follow to the letter the Buddhist teaching to abstain from drinking, smoking and eating flesh. The average Korean being a heavy drinker and great smoker, the habit of temperance practised by the monks is all the more praiseworthy.

Most of the monks and nuns are grossly ignorant and superstitious. "They know," writes Mrs. Bishop in her well-known book *Korea And Her Neighbours*, " almost nothing of the history and tenets of their creed, or of the purport of their liturgies, of the meaning of which they have no conception. My impression of most of the monks was that their religious performances are absolutely without meaning to them, and that belief, except among a few, does not exist."

This low estimate of the monks is true today, though in justice to them it must be said that many of the younger monks are beginning to awake, thanks to the influence of new education and new environment given them under the new regime. In fact not a few Korean monks have studied in Buddhist universities and schools in Japan and are taking an active part in the Buddhist revival movement now going on in Korea.

It may be asked : How do the monks and nuns of the Diamond Mountain obtain the means of living, and how do they find their successors ? The answer to the first question is that there are lands belonging to the monasteries which, lent out on tenancy, yield them fair income. Not all the monks and nuns, however, are supported by the monasteries; many live on the income they derive from their own properties or on the rice or money sent them by their relatives. Now to answer the second question : How do they find their successors since theoretically at least they remain in celibacy ? This is done by the adoption of orphans or children whose parents, owing to poverty, have surrendered them to the monasteries at a very early age. Visitors will see many little boys living in the large monasteries undergoing education and training by the elder monks. There are also among the monks some who have escaped from the weariness and friction of the world and taken refuge in these retreats which afford them ample opportunity for seclusion and devotion.

The above account of the life and character of the Korean monks and nuns of the Diamond Mountain is representative of those of their compatriots who have become professional followers of the Buddha. As yet, most of them keep themselves apart from actualities of society, and play no active part in the spiritual improvement of the masses or in various social services. All the same signs are visible of the Buddhist revival in the Korean peninsula. This is due firstly to the evangelic work which has been and is being actively carried on there by Japanese priests. As early as the Bunsei era (1818-1829), the Shinshu sect had sent missionary priests to Fusan, the only port then open to intercourse with Japan, to start propaganda. Later, as other important ports were opened to trade, that sect as well as other important sects sent priests to work, first among Japanese residents and later among the Koreans. After the annexation of Korea by Japan, Buddhist missions rapidly extended their work into the interior closely following in the heels of the Japanese, who settled down in increasing numbers. Today there are nine sects working throughout the peninsula with 441 preaching houses, 123 temples and 918 priests. Naturally the Japanese priests have come into contact with Korean monks and stimulated by the former's example many of the latter have become active.

After the annexation, the Korean priests were spurred to active work by an enlightened religious policy adopted and carried out by the new Government. Under the

old regime, Buddhism was discouraged and Buddhist priests were socially placed below the common people. With the annexation of Korea whatever restrictions that had formerly been put in the way of propagation were entirely done away with, and the priests being raised in social rank to that of the common people, were given complete freedom. Thanks to this, Buddhism shows signs of revival. At present there are 31 head and 1,338 branch Korean temples, with 5,712 priests, 1,080 nuns and 128,000 native adherents.

There is good reason to expect that under the rule of General Ugaki, the present Governor-General, the revival of Buddhism in Chosen will be much promoted and accelerated, for His Excellency has been and is enthusiastically putting into effect various measures for realising his pet policy of what he calls *Shinden Kaihatsu* (literally: development of sipiritual fields).

During the past quarter of a century of Japanese administration, Korea has achieved a wonderful progress in things material and economic. General Ugaki rightly thinks that it is now high time that the Korean people were spiritually uplifted. With this end in view, he has been and is encouraging the execution of all plans, including religious teaching, calculated to stir up and develop the mental and spiritual faculties of the masses. One may therefore confidently expect that in a few years to come Korea will see inter alia a great revival of Buddhism.

RIGHT ENDEAVOUR

They who strive to learn
Shall the Truth discern,
For within each heart there lieth
Power divine that never dieth,
Leading to the Light
All who seek aright.

Dormant waiting till
Called by human will,
Is the strength to slay desire,
To extinguish passion's fire,
Victory to win
Over self and sin.

All who will may draw
From the Blessed Law
Knowledge that shall vanquish error,
Terminate delusion's terror
And the way reveal
Mortal woes to heal.

Ye who long have lain
Bound in error's chain,
Waken now to firm endeavour,
So shall ye attain forever
In your full release
Blest Nirvana's peace.

A. R. ZORN.

GUNAVARMAN THE ROYAL MONK

By Dr. ANDREAS NELL



1. *Bholanath, of India, receiving his ordination at the Salagala Ashram.*

THE reference to the Indian Buddhist missionary to China, Kumarajiva, in Kenneth Saunders's Haskell Lectures on " Epochs in Buddhist History " and recollection of the part he had enacted in leading Chinese Buddhists towards Mahayanism, influencing Fahian, his distinguished pupil, led me to seek further information concerning Kumarajiva, described by the late Prof. Sylvain Levi as, " the greatest perhaps of all translators who preached in China the genius and work of Indian Buddhism." It became necessary to gather further historical gleanings from friends at the Musee Guimet, where special study is made of the historic and ethnographic records of the Far East; the most useful gleanings were from translations of passages in the journal "T'oung Pao" and similar publications. During these conversations another monk was mentioned with enthusiasm, and the smiling question put to me :— "Was Kumarajiva as great as the other Indian, the monk Gunavarman, at one time so highly honoured in Lanka ? " Here was another of those indomitable students and teachers, who travelled to distant lands, regardless of dangers on land and sea, perils from obdurate nature and predatory mankind.

French Sinologists have been so painstaking that the main biographic details are known of 93 notable Indian missionaries to China, from A.D. 65 to A.D. 1053. This stream of immigrant teachers was originated in consequence of a dream.

In the fourth year of his reign, the Emperor Ming-ti of the *Han* dynasty dreamed that a divine person clad in gold, with a halo round his head, flying towards him, entered his palace. In accordance with the interpretation of this dream by the Court Astrologer, the Emperor sent an embassy, that returned from India after eleven years with two Indian Buddhist monks, and Buddhism was established in China. The stream continued for a thousand years. The 24th missionary in the roll of honour was Kumarajiva. The 32nd in the record was Gunavarman.

Gunavarman was of the royal family in Kashmir. His grandfather, King Haribhadra, had been deposed by a revolt caused by the harshness of his rule, and, in consequence, his father Sanghananda was living in exile in a forest where Gunavarman was born. The forest-bred prince became a studious and thoughtful youth. With a record of upright conduct and unwearied industry in the study of Buddhist

scriptures, he was admitted into the Order and became a *Shramana* at the age of 20. When he was 30 years old, the then king of Kashmir died, and, on account of the absence of an heir and of Gunavarman's exemplary life, he was chosen to restore the kingship to the family that had ruled over the country for a very long time but this offer was refused by Gunavarman, who preferred to remain a monk. As a Buddhist monk he had acquired such an extensive and precise knowledge of the Buddhist scriptures that he was called "the master of *Tripitaka*." The ministers and people tried to overcome Gunavarman's refusal of the throne, and to escape their continued importunities he resolved to go away from Kashmir and abide in his monastic course elsewhere.

This was in the first quarter of the 5th century A.D., when Fahian had already come to Lanka for religious documents on account of the repute of Lanka for possession of these, and the learned Grand Thera Revata in India had advised his renowned pupil Buddhaghosa to go to Lanka for further religious study. In the words of the *Mahavansa* (Ch : 37, v. 227 to 230) : the Thera Revata said to Buddhaghosa, " The text alone has been handed down here (in Jambudipa), there is no commentary here. Neither have we the deviating systems of the teachers. The commentary in the Sihala tongue is faultless. The wise Mahinda, who tested the tradition laid before the three Councils as it was preached before the Perfectly Enlightened one and taught by Sariputta and the others, wrote it in the Sihala tongue and it is spread among the Sihalas. Go thither, learn it and render it into the tongue of the Magadhas. It will bring blessing into the whole world." This extract indicates the high repute of Lanka at that time, which drew Fahian and Buddhaghosa to the island for higher studies, and why Gunavarman, famed for his mastery of the Buddhist scriptures, came to Lanka. He stayed many years, living the same life as before, a devout ascetic absorbed in the religious books. His fame as a scholar and a devout monk was spreading through the East, when he went to Java in the year A.D. 423; Fahian, who was there in A.D. 413-414, had found Java a country "where heresies and Brahmanism were flourishing, while the religion of Buddha was in a very unsatisfactory condition."

Again a dream and its consequences appear in the Chinese annals. The mother of the King of Java had a dream that a monk came into Java in a swift boat. The next day Gunavarman arrived by sea, and the king was persuaded by his mother to welcome the monk and to accept his teaching. The King of Java issued a decree ordering : 1—that all his subjects should honour and obey the Monk; 2—that henceforth there shall be no killing; 3—that gifts should be given to the poor. The kingdom, in which Hinduism was predominant when Fahian visited it nine years earlier, was now Buddhist. The repute of the learned and pious monk spread further. China sought to secure his presence and teaching.

Eminent Chinese monks besought the *Wen* Emperor of China, in A.D. 424, to invite Gunavarman to come and teach in China. The Prefect of *Kiao-Tcheon* was ordered by Imperial decree to do this; accordingly a few Chinese monks were sent on this mission. Meanwhile Gunavarman had embarked on a small merchant-ship, called *Nandi*, to preach in a small kingdom near Java, but his ship failed to reach that island. The contrary winds carried the ship to Canton; he recorded : "When I was already *en route*, I was pushed by the wind and I arrived at the *Song* territory.

On the *Wen* Emperor hearing the news of Gunavarman's arrival in his domain, he ordered all Prefects and Governors to supply provisions and means for the great Indian Pandit to reach his capital. On his way Gunavarman stayed more than an year at *Che-Hing*, where he observed the resemblance of the mountain *Hou-che* to the Indian mountain Grdhrakuta and had its name changed to Vulture Peak. The Prefect, a great admirer of Gunavarman, was sick unto death and had comfort from the monk, who visited him and preached the *Dhamma* to him. The Emperor renewed the pressing invitation to come to the capital. On Gunavarman's arrival, in the

year 431, at Nanking, he was met by the Emperor himself and asked to become his personal instructor. A residence was provided in the monastery called *Tche-houan* (Jetavana in Chinese), where the zealous monk continually expounded the *Saddharma Pundarika Sutra* and the *Dachabhumi Sutra*.

A series of translations of Buddhist books into Chinese occupied Gunavarman just as such tasks occupied the many Indian monks who went into China and the few Chinese monks who went on pilgrimage into India and Lanka. The first 13 chapters of a book called *Tsa-sin* had been translated by a monk, Isvara, who stopped when unable to overcome a difficulty in the middle of the book. Gunavarman translated the next 13 chapters thus completing the book. His own translation of 28 chapters of the book called *P'ou-sa-chan-kie* was supplemented by one of his disciples, who translated the two remaining chapters of the book. Eight other translations were completed by Gunavarman, who, however, was principally occupied in improving the spiritual state of the people and improving the organization of the *Sangha*, and especially the discipline of the Chinese nuns. The appeal of the female devotees of the *Ying-Fou* temple was: "It is six years since eight nuns of the kingdom of Lanka came to this capital. In the *Song* territory there was no nun. Where are the rules for the second assembly (for our observance) to be found?"

Gunavarman could not institute them, because they had not the requisite number of nuns and had not attained the necessary age. He advised them to obtain new nuns from other countries. Some came from Lanka; afterwards these devotees were ordained as nuns.

The royal monk, Gunavarman, after his labours in Lanka, Java, and China, died in China in his sixty-seventh year.

SELF-RELIANCE

Immortal bliss is not attained
By faith in gods on high,
Nor may perfection here be gained
By prayer or fervent sigh.

The ego born of sense-desire
Discard and thou shalt see
The higher Self revealed within
In power and purity.

On this true Self with faith rely
And ever watchful be
From sin and every evil trend
Thy mind and heart to free.

Then love and wisdom, joy and light
Within thine heart shall grow;
Nirvana's bliss thou here shalt taste
And full of perfection know.

A. R. ZORN.

COMMON PREJUDICES AGAINST BUDDHISM

By Rev. NYANAKKHETTO

WHEN at the close of last century the enormous figure of the Buddha and his doctrine rose on the Eastern horizon of Europe, at first dimly and indistinctly, but gradually becoming clearer and lighter, some foresaw the 'revaluation of all values' and began, willingly converted, to move towards the dawning light in order to get to the fountainhead. Others, however, 'ensnared in the net and meshes of opinions' and inimical to Buddhism, did not rest till they had supplied Buddhism with such handy labels as Pessimism, Nihilism and Quietism and so on. Others again, with great enthusiasm but too little acquaintance with the original texts, filled volumes with more or less own ideas and speculations about the Buddha's doctrine. But in spite of all that, the light rose ever triumphantly higher till it shone to all who could stand the sight of Truth.

The misleading assertion again and again raised in books and lectures that Buddhism, having its origin in the Orient, was made only for the Orient and suitable only to those countries, may be answered with the question then whether Kant's philosophy is good only for Eastern Prussia, or whether the 47th proposition of the first book of Euclid was merely meant for Sicily. Is Truth not really characterised by its being independent of space and time, even independent of its promulgator himself ?

As the further prejudices are all due to misunderstanding, or imperfect understanding of the four Noble Truths, the quintessence of Buddhism, I shall give here a short outline of their contents.

The first Noble Truth teaches that all those manifold possible forms or phenomena of existence summed up by the Buddha in the so-called five groups—corporeality, feeling, perception, mental formations, consciousness—are in a continual flux, are transient, and that there is nothing which is stable or immutable, and thus this whole process of existence in its last analysis is unsatisfactory and miserable.

The second Noble Truth teaches how all the various forms of this impermanent, unsatisfactory and unpersonal process of existence, consisting in a continuously rising and passing away of mere phenomena is rooted in Self-illusion and Thirst for existence, and that everything in this seemingly endless process is subject to the law of Dependent Origination.

The third Noble Truth teaches that by overcoming self-delusion and thirst for existence this beginningless process of existence with all its woe and suffering will reach extinction (*Nibbana*) and come to an end, and no new rebirth, old age, death and suffering will there be again.

The fourth Noble Truth teaches that it is the Noble Eightfold Path that leads to the penetration of the true nature of existence (1st truth), to the overcoming of delusion and craving (2nd truth), and hence to the realization of the end of suffering, *Nibbana* (3rd truth). It is the path of Wisdom : (1) right understanding, (2) right mindedness; of Morality : (3) right speech, (4) right action, (5) right livelihood; of Mental Training : (6) right effort, (7) right attentiveness and (8) right concentration.

If the Buddha had only shown suffering, the often raised charge of Pessimism would be fully justified. But the Buddha did also explain its origin, its extinction and the way to its overcoming. And he expressly

said that he had made known not only the fact of suffering but also the deliverance therefrom. In that respect one would rather be justified in calling Buddhism the boldest optimism ever proclaimed to the world.. In fact anyone with even a mere percursery knowledge of the Buddhist texts will have found in them many passages in which the inward joy and happiness are emphasized as an absolutely necessary precondition for mental peace and moral progress, and in which gloominess and discontendedness of mind are regarded as immoral and great obstacles on the path to inner purity and emancipation of heart. Even when, after those six years of hard bodily mortifications, the Buddha remembered that once in his boyhood he had attained the joy and rapture of the first trance, he confessed: "This, truly, is the way to enlightenment; why should I fear such joy and happiness, aloof from sensual desires, aloof from evil things ?" And he partook again of solid food, to regain strength "in order to reach again that state of happiness." And of the time after attaining Full Englightenment at Uruvela, it is said: "At that time the Blessed One was seated down with legs crossed whilst enjoying the bliss of liberation." In this way inward joy and happiness become the stars of progress.

The assertion that Buddhism as final goal taught the annihilation of personality or the self, at death, is based on the misunderstanding of the third Noble Truth, and has already often been raised at the Buddha's life-time: "A nihilist is the ascetic Gotama who teaches the way to the annihilation, destruction and extinction of the actual personality."

Thereupon the answer of the Buddha: "What suffering is, O Monks, did I teach you, and what the deliverance of suffering is." And further: "In one respect, Siha, one may rightly call me a teacher of annihilation, because I teach the annihilation of greed, hatred and delusion, the annihilation of the manifold evil, unwholesome things. In this respect one may rightly say of me that I teach annihilation and that for this purpose of annihilation I proclaim the Dharma."

Is really existence rooted in self-delusion and thirst for life, then also must the annihilation of self-illusion and thirst for life lead to the cessation and final extinction of all those various phenomena of existence. To call such an extinction of empty phenomena the "annihilation of an actual personality" is a mis-statement, as, in the highest sense, no personal entity, no so-called Ego, at all is to be found amongst those ever changing physical and mental phenomena. This much we can say: This psycho-physical five *khandhas* process which till then was impelled and kept going by the thirst for life rooted in the maniacal idea of a separate Ego-entity, or personality, this process does not continue any longer after the death of one entirely freed from the thirst for life.

He who has not fully penetrated this only specific Buddhist doctrine, of the unsubstantiality, phenominality and Egolessness of all existence, the so-called doctrine of *Anatta*, never will be able fully to comprehend the Buddha-Dharma in its mightiness and profoundity.

The *Word of the Buddha* says: "Impossible is it, O Monks, than one possessed of right understanding (*samma-ditthi*) should regard anything as Ego."—(Anguttara, 1.20).

"If there, O Monks, really existed the Ego, there would also exist something which belonged to the Ego. As, however, O Monks, in truth and reality, neither the Ego, nor anything belonging to the Ego can be found, is it therefore not really an utter fools' doctrine to say: 'This is the world, this am *I*; even after death *I* shall be permanent, persisting and eternal' ? "—(Majjhima No. 22).

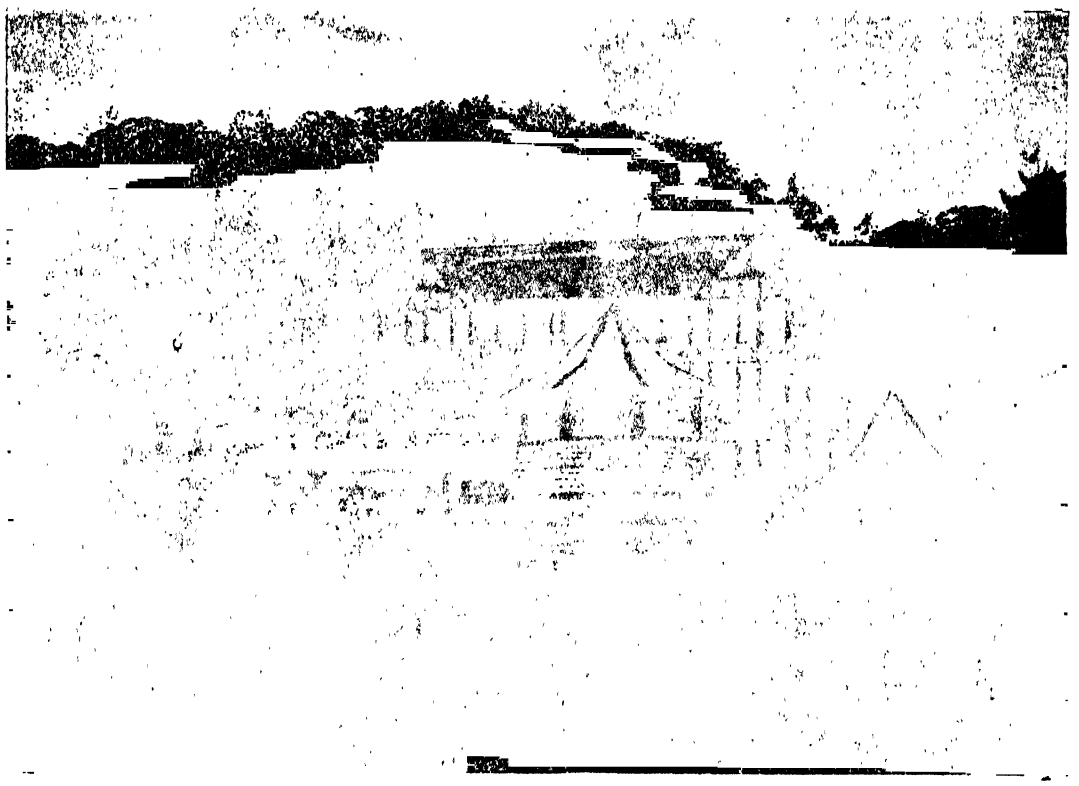
From the above quotations it clearly follows that the Buddha neither taught an Ego that becomes annihilated at death (*uccheda-vada*, annihilation-belief), nor an Ego that continues eternally after death (*sassata-vada*, eternity-belief), but that the Ego, in the highest sense, is a mere conventional name, and that the only thing that really exists—though only for the minutest fraction of time—are those continually arising and passing bodily and mental phenomena of existence. In this

process no eternal or uncahnging substance can be found.

The following is an assertion made by Prof. Geiger which with slight variations is often repeated by many authors in the West :

"The Buddha's doctrine undoubtedly belongs to the finest blossoms ever produced by human mind . . .but it is not meant for us harsh northerners who have to fortify our strength for the battle with an adverse nature and hard conditions of life. We require ethics in which the principle of working with a sense of duty, and of creative activitiy, stands in the fore-ground. The hope of the Buddha's doctrine, however, is the sunny land, whose mild and soft climate produce mild and soft characters, and whose fertility permits thousands of men to live the contemplative life of a monk, without taking part in the every day's work with its hardships."

With the above quotation from Geiger's book, entitled *Ceylon*, we come to the often heard reproach of 'paralysing quietism' : that Buddhism be too contemplative, not energetic and warlike enough for 'the harsh northerners.' For true, the battle-field of modern Western life lies wide off from any spiritual sphere kept alive by the grossly materialistic mania of a forced-up progress of mechanical and technical enslavement, whilst he who has been taught by the Buddha is well aware that only within us, 'within this body one fathom high,' there is the battlefield of the world :



Dalada Maligawa or the Temple of the Tooth, Kandy, where is housed the sacred Tooth Relic of Gautama Buddha which is taken in the annual Esala Perahera.

"Not he who in the battle-field
Defeats one hundred thousand men,
But he, who conquers his own self,
He is the greatest conqueror."

—Dhammapada 103.

"Through fighting, O Monks, one is called a fighter. But for what does he fight ? He fights for highest morality, for highest mental training, for highest wisdom."

"For highest virtue, concentration,
And highest wisdom one should strive,
With might, attentive, form and wise,
With guarded senses, well alert."

"The one who conquered everything
By boundless training of the heart,
Endowed with purity and virtue,
He is the fighter on the path."

—Anguttara III. 84. 89.

To be sure, fighting in the Buddhist sense refers only to the development of inward energy which, as contrast, is to counter-balance the development of inward tranquillity and concentration of mind. Thus also here, as everywhere else, the Blessed One shows how to avoid onesidedness and how everywhere the middle path is the best.

PAGODAS

By L. Z. YUAN
who writes from Shanghai

PAGODAS, often considered as a symbol of China, were built primarily for religious reasons rather than for the purpose of decorating the landscape.

To build a pagoda, according to Chinese superstition, is one of the most effectual ways of gaining blessing from the Gods and Goddesses. A pagoda, it is said, helps to rescue thousands of souls in the inferno so that they eventually may become eligible for reincarnation.

The Buddhists in China believe that the taller the pagoda the larger will be the number of ghosts rescued from the inferno. No pagoda, however, should be made more than 13 floors high or less than five floors. The floors of a pagoda should be in odd numbers. The favourite number is seven. Who set these rules no one knows.

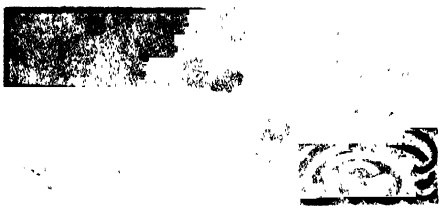
Chinese historians say that the idea of building pagodas came from the "Western Area," meaning India. It was in the Tang dynasty that Buddhism first invaded the country. Legend has it that the first pagoda was built during those days to store bones of the Buddha which Indian missionaries brought to China on their preaching tours.

Since then pagodas were built all over China as symbols of respect to the Enlightened One. Chinese Buddhist priests encouraged the building of such structures near their temples claiming that a pagoda would rescue prisoned souls from the inferno and those who financed their construction would enjoy longevity and prosperity.

A pagoda, it is said, is something like a lighthouse for the Gods and Goddesses who travel here and there on sailing clouds. They may be tempted to rest at a pagoda and during their brief rest decide to shower blessings on the populace.



The most famous pagoda in Cina was the Thunder Peak Pagoda in Hangchow which collapsed more than ten years ago. This pagoda was the prison of a great white snake which, following years of worshipping and good behaviour, enablleld herself to appear in the human form of a beautiful woman. Her love affairs aroused the wrath of a monk that she was captured and put in the pagoda.



A Chinese Pagoda

Next to that pagoda is the Pagoda of Six Harmony, also in Hangchow. The third most popular one is the Pao Su Pagoda, also in the same town.

Pao Su Pagoda was built to bless a sister-in-law who saved her husband's brother from death by disgracing herself: Hence the pagoda is known as Pao (protect) Su (uncle, as a wife is supposed to call her husband's brother).

The Twin Pagodas in Kashing and the Leaning Pagoda at Soochow also are main attractions for tourists. The pagoda in Lunghwa is equally popular..

NIRVANA WITH OTHERS' SILA

By BHIKKHU K. GUNARATNA

THERE may be only a few who lead a life in accordance with the Dharma they learn. But there are many who are only clever to preach to others. Things are coming to such a pitch that preachers and listeners who use the medium of magazines, papers and other periodicals, are becoming a class by themselves. At first sight one would think that such a development is a matter for satisfaction. But in reality, it is not so.

Those who preach to others, must be able to cleverly understand the world and its affairs, and live up to good principles.

Many writers and lecturers of the present day are so much devoted that they are prepared even to sacrifice their own lives for the sake of religion. They are clever to criticise others and other religions, and are also very clever to preach or to write about methods for the practise of *Dana, Sila* and *Bhavana*. But they keep the gates to their minds and to their own household tightly closed up against such ideals.

Those who often discuss about *Marga Phala* and *Nirvana*, etc., keep themselves far away from even *Pansil*. Many of them spend more of their time in theatres, cantines and gambling dens. What benefit would such a person's preaching be to the world ?

Mahatma Gandhi's words are as sweet as honey and they have a wonderful power to attract others' attention. Millions who hear him follow in his footsteps.

If we are to advise or preach to others we must do so with only our possessed qualities, but not with those that we do not possess. Then only we will be real preachers and real teachers.

We should not hesitate to train others to practise and follow all good deeds in which we are ourselves practically engaged—what we endure with our own eyes, without always trying to use our teachers or author's eyes for such purposes.

Some people deeply indulging themselves in materialism, without any exception, preach about *Nekkhamma* (Renunciation) and attempt to teach others about methods of practising meditation. Could there be anything more rediculous ? They hope to attain *Nirvana* by making others to practise *Sila* and *Samadhi* for them, and by offering a spoonful of rice. This might be the reason why an article appearing in the April-May, 1936, issue of *The Buddhist* states that *Bhavananu Yogi Bhikkhus* (*Bhikkhus* who are solely devoted to meditation) should deserve all hospitality and care.

Which is the *Bhikkhu* who does not meditate ? He who does not meditate is not a *Bhikkhu*. He who judges a *Bhikkhu* only by his form or appearance is in error.

Apart from all this, are not *Avasa, Kula, Labha, Gana, etc. Palibodhas* to a *Bhavananu Yogi* ?

In these days of religious enthusiasm, when a *Bhikkhu* resolves to seek for undisturbed calmness in a jungle for his meditation, fools disallow it. They, acting with foolish devotion, go and build Preaching Halls, Libraries, *Dagabas Viharas*, etc., there. They prepare themselves to make the *Bhikkhu* to preach to them. All this limitless devotion (*Adhika Saddha*) ultimately leads him to give up all work according to his plans—having been hurt with *labha, gana palibodhas*.

As things are thus all should try to practise themselves without depending on another's *Sila* and *Bhavana* for their *Nirvana*.

THE SANGHA AND NATIONAL REGENERATION

By J. A. WILL PERERA

WHAT part should the *Sangha* play in national regeneration ? This is an apt question. Japan owes her present position in a great measure to the self-sacrifising work of the Buddhist monks. In that great land and among that great people, the monks I learn on good authority, do social service work, and were and are extensively engaged in the task of rural reconstruction, which is the forerunner of national regeneration.

Our *Bhikkhus* are content to lie curled up in their monasteries, preaching at intervals. The majority of them delight in giving air to their erudition, and otherwise lead an indolent life. Others are not true to their vows, temple lands are improved and the incomes derived therefrom distributed amongst their kith and kin. Yet others are familiar figures in Courts of Law— last place a *Bhikkhu* should appear in, either as a plaintiff, complainant, defendant or accused.

Some improve their edifices, for which work subscription books and papers are flaunted in our faces. A few enlist the support of hiring car drivers to bring to their temples the White people who pass through Colombo. To the eternal disgrace of our religion these passengers are fleeced at every turn within the premises of these temples. What impressions do they carry away of our *Sangha* and their satellites ? Should not these degrading practices cease ?

Why should not the *Sangha* give the lead in rural reconstruction and national regeneration ? Should they not take a leaf from their brethren in Japan ? Why not emulate the Christian missionaries in our midst in this respect ?

It is time they discarded their centuries-old methods and marched with the times. In the work of nation building the *Sangha* and the laity should co-operate, the former giving the lead. Mere lip-service will not suffice. Let the *Bhikkhus* leave the secluded monasteries and visit the homes and hovels of those who feed them, enquire into their wants and conditions in health and disease. The future lies in the hands of the *Bhikkhus*. Will they rise to the occasion ?

Across the waters a very sad event is on the eve of taking place. Millions of oppressed Harijans led by their leader are on the threshold of leaving Hinduism and embracing another faith. It may be Islam, it may be Chirstianity. The suggestion has been made that Buddhist monks be sent over to the Indian mainland to convert the dissatisfied Harijans.

Why not make a start in Lanka ? We have our Harijans—the Rodiya outcasts—who are denied entrance to our holy places. Cannot the *Bhikkhus* open wide the gates to these degraded mortals ? As one who worked among the Rodiyas 25 years ago as a pupil of Rev. J. Paul S. R. Gibson and the late Mr. N. P. Campbell at Trinity College, Kandy, I can testify to the eagerness with which these harijans welcome us and our efforts to raise them from the depths they have been consigned to in the course of centuries.

The case of the Rodiya is a blot on our noble faith, the founder of which emphasised that no mortal was low by birth, but was rendered so by his own actions. The clergy and laity ignore the essence and closet themselves in water-tight compartments labelled *Caste* and *Class*. Are we then true followers of the Master ?

We want a unity of the *Sangha*, a real workable unity of the *Nikayas*, so that they may work in unison to raise the Sinhalese. It is up to the *Sangha* to impress on the laity repeatedly the advisability of closing their ranks by forgetting *Caste* and *Class*. So long as we are divided by these artificial barriers, so long will the missionaries reap their harvest of conversions.

The *Sangha* by example, which is better than precept, can show the road to national unity and progress. Let our young *Bhikkhus* open or start a " Rodiya Mission." The older monks will not be disposed to launch such a campaign. Let religion triumph over human nature. I will be in the forefront to help the *Bhikkhus* in their efforts to win back the Rodiya brother and sister to Buddha. If we do not act, ministers of alien faiths will bind up the opportunity. The Rodiya is one of us. He is a Sinhalese, he knows the warmth of the sun as well as the cold of the icy blasts that blow in the uplands. He is subject to fits of elation and fits of despondency as any other Sinhalese. In short, he is a mortal as others are.

Why send missions abroad to preach to the heathen Christian about the real " Light of the World " (not of Asia alone) —The Englightened One—when there are hundreds of our own who know not the Master ? Should we not first show compassion to our own, and throw wide open the temple gates and ring the temple bells welcoming the poor, innocent Rodiya ?

The education of these local harijans should be taken in hand by our progressive young *Bhikkhus* simultaneously with their admission to the shrines for public worship. No special days should be set apart for the Rodiyas. They must be allowed to mingle with the others on an equal footing in the sight of the Lord. Can we ever hope to rise as a nation and gain the respect of the entire world as Japan has gained today ? Yes, we can, but not if we perpetuate *Caste* and *Class* which are the bane of the Sinhalese. No progress worth speaking of, will ever be achieved unless and until we unite with the help of the *Sangha*.

Apart from the task of redeeming the Rodiya, every *Bhikkhu* in his village, can help the national cause. I do not mean by this that they should stray into politics and sway the masses to vote for a particular candidate, preferably a Buddhist. That is not the function of the *Sangha*. Leave politics aside, have nothing to do with it. Start instead, simple silent work to raise your flock. "Do good by stealth and blush to find it fame " must be the motto of the average *Bhikkhu*. Do solid, honest, self-sacrifising work, among the people in your parish. That is what is wanted. First gather statistics under the following heads prior to compiling a village register :—1. House and name of land, 2. Name of owner or tenant, 3. Name of wage-earner, 4. Nature of employment, 5. Daily or monthly wage or income, 6. Whether married, 7. If so, name of wife, 8. Number of children, 9. Number of infants, 10. Number of children of school-going age, 11. Whether they attend any school, if so, the name of school, 12. If not attending school, the reason for non-attendance, 13. Whether any children are employed, 14. The nature of such employment, 15. Any unemployed adults or children above school-going age in need of employment, 16. Does the mother earn a wage as a cooly or is she engaged in a cottage industry, 17. The natural inclinations of inmates as regards employment, 18. Is the wage-earner addicted to drink, dope, gambling, cock-fighting, or the social vice, 19. Whether any inmate is indebted, if so, to whom, the amount, etc., 20. Whether any inmate is interested in or is actively engaged in illicit traffic in liquor, ganja, opium, legium, women, 21. Whether owing to poverty or any other cause any female inmate is prostituting herself, 22. The extent to which food and clothing are lacking, 23. Whether periodically the hut or house is inundated owing to local floods, 24. Dimensions of hut or house, 25. Is cooking done in the living room, 26. What facilities are there for bathing, washing, etc., 27. Latrine accommodation (if any), 28. Any chronic ailments of any inmates, 29. The cause of such ailments, 30. What toll has malaria levied on the household,

31. Are children subject to anchylostomiasis, 32. What medical treatment is resorted to, 33. Is medical aid free, 34. If not, what does it cost, 35. Can they afford to pay for medical aid, 36. Possible methods of eradicating ailments.

The above are a few heads that occur to me. The work of rural reconstruction must not be left entirely to paid rural officers of the central or local government. Voluntary efforts succeed better. The Government will move very slowly and is viewed with suspicion by the average villager. Not so when the *Bhikkhu* of the village temple gathers statistics, compiles a register (which is revised annually), and devices ways and means of helping his flock with the assistance of others in the same neighbourhood.

WHY I AM A BUDDHIST

By BRAHMACARINI EVELINE ROBINSON

THE majority of people in the West are not very much concerned with religion. There are sections of very devout and excellent Christians; but this religion depends for its nourishment on the written opinions and convictions of different people, past and present.

There are thousands of books and spiritual guides on the teaching of Christ. But very few Christians follow the simple teaching of Jesus.

If a Sinhalese, who is a devout Buddhist pays Europe or England a visit he will probably find that the average Europen he meets (especially women) is not interested in Buddhism as a religion, but as a medium of mystery.

If he lectures on the Four Holy Truths, the Five Precepts, giving the teaching of the Lord in all its purity, people will listen politely, but thinking of something else the whole time. Should he were to lecture on Indian yoga, ascetics, hermits, or anything that teaches of mystery and magic, people will flock around him like a pack of flies. As for an English speaking Bhikkhu going to Europe, if he is housed in a Buddhist centre of worship, the building will be packed to suffocation. It is the sight of the yellow robe which is such an attraction, and he will have to exercise much firmness in protecting the little solitude he has, or he will never have a minute to himself.

My remarks are not intended for the serious European Buddhists, but to the curiosity seekers.

Why do many people change from one religion to another, or rush to this *Guru* or to that teacher, or follow this system of philosophy or that method of living ? Well, my brothers and sisters, there is only one answer to all this—ESCAPE.

The majority of us are always, consciously or unconsciously in a state of trying to escape from something. What is this something ? Briefly, we do not understand ourselves as we are; and so we are always in a state of conflict with our surroundings, our environment.

This escape takes many forms. If you watch carefully, you will see the people around you expressing this state of mind in many ways, quite apart from my above remarks; the rebellious school boy, the woman who paints her finger nails, the desire for the cinema, to mention a few.

The West accepts the law of Impermanence, and endeavours to hide it up as much as possible. In the East it is a teaching and understool. For myself, I say;

that by understanding to the best of my ability the great teaching of *Anicca*, I have been given the key to the secret of my surroundings.

People ask me, why I am a Buddhist ? I reply, I have always been a Buddhist. But my reply needs an explanation.

I was not born a Buddhist, not until I read the *Light of Asia* at sixteen, did I first hear of the Lord Buddha. That was the first step. Again if one has a natural inclination to read philosophy, history, especially Indian history, Buddhism is sure to appear in the reading. Then one reads the history and the life of the Buddha, if one is interested in religions as I was.

All my father's family have been very much tied to India in their work. I was born in India in the Himalayas. Till eight years of age I lived a lonely childhood in the plains of Bengal, and then I was taken to England. I spent the rest of my childhood very unhappily in different English schools.

I can't help being a Buddhist !

People say to me, who told you about Buddhism ? Who converted you ? Nobody told me a word about the teaching of the Lord Buddha. Nobody converted me. I converted myself.

My Buddhist inclinations or shall I say, my *Kamma*—carried over from the past life—is being developed on a particular line of the Lord's teaching.

It is not possible to lead the life I want to live in England. The climate is too cold and the people are just a little hostile, but here, in Ceylon, I live amongst people of my own faith. The climate and the conditions under which, I live here are just perfect.

I only wish that my brother and sister Buddhists, living in the West, could share with me the same advantages as I have in this Land of Pure Buddhism !

ENLIGHTENMENT

Sweet in the world is fatherhood,
And motherhood is sweet ;
But sweeter is the thought of good,
If nobly our hearts beat.

Sweet a life to old age spent,
In truth and purity ;
Sweeter to reach Englightenment,
And keep from evil free.

DHAMMAPADA.

SALGALA BUDDHIST UNIVERSITY

By H. SRI NISSANKA

PLANS have been vigorously pursued to establish in Ceylon a Pracara (Missionary) Ashrama, which in the fulness of time may develop into a Buddhist University. The venue selected for this institution is at Salgala, rocky fastness wherein King Walagambahu is supposed to have obtained sanctuary during the wars some 2,000 years ago. From stone inscriptions and other available evidence it can safely be assumed that this place became a monastery where holy men practised meditation. After several centuries this abandoned spot has been reclaimed from forgotten ages. In the heart of an extensive vergin forest life once more has begun to stir, and monks move silently along the ambulatories as in the days of old. High up on the slope of the mountain there grows a sapling of the famous Ananda Bodhi Tree, obtained for Ceylon from Sravasti by the founder of the monastery which is now controlled by a powerful Society.

During the last five years Salagala has fourished and it is now generally accepted that the practical side of Buddhism (Patipatti Sasana) has been saved from decadence. The founder of Salgala has now conceived the idea of establishing the theoritical side of Buddhism (Pariyatti Sasana) on the same lines as at Nalanda and Taxila founded in ancient days.

The institution in Ceylon will be entirely separate from the Esoteric School which will exist in a separate part of the same Salgala Mountain range. A modest beginning will be made and it is not intended to admit more than a few students during the first year. If this experiment is successful it can safely be assumed that the foundations for a great Buddhist University will have been laid.



A view of Salgala as seen through two boulders

The Venerable Jagadisha Kasyapa, M.A., is now in residence and has consented to consecrate his life to the task under consideration. He will be in sole charge of the institution and is without question the most suitable person available for this work. Born at Gaya of Kshatriya parents he comes of a distinguished family of lawyers. He graduated at the Hindu University of Benares, obtaining his M.A. Degree in Philosophy and studied for sometime for the Bar. At the comparative young age of 26 he became the Principal of a Gurukul and later came to Ceylon to be ordained as a monk at the Vidyalankara Pirivena at Kelaniya. Here he studied Pali and his contribution to Hindi and Sanskrit Literature are well known. He has translated a number of books of the Pali Canon into Hindi and Sanskrit.

The Library at Salgala for the present is adequate, thanks to the munificence of Dr. W. A. de Silva, Member of the State

Council of Ceylon, an Oriental Scholar of no mean repute who has offered two complete sets of the Pali Canon, one in Burmese and the other in English, published by the Pali Tax Society. In addition to this there is a large collection of books on Indian Philosophy which belongs to the Venerable Kasyapa. The librarian is Rev. Upali (formerly H. E. Taylor of Croydon, London) who is now an ordained monk at Salgala.

The primary object of the founders of this University is to promote research work in Buddhism as well as to impart a higher education in the Buddhist Doctrines. Missionaries will also be trained whose duty it would be to preach the Gospel of Buddhism throughout the world, especially in India. In its halcyon days Princes and Pandits brought the Buddhist culture from India which opened its vast storehouse of knowledge to the world. Can Ceylon return this meritorious service ? Time alone will show.

Students from all parts of the world seeking admission to Salgala will be warmly welcomed; they must be unmarried and may not be over 26 years of age. They shall have passed the final examination of a recognised Oriental College or its equivalent acceptable to the Board of Management. They will be required to conform to all the rules and regulations of this institution.

V. Bholanath, who entered the Order at the Salgala Ashrama on the Full Moon Day of Poson under the name of Rev. Sumana, is the first student of the proposed Salgala University. Young Bholanath, who is an Indian, was trained at Mahatma Gandhi's Ashrama in India and his admission to the Order is an acquisition.

JAINISM AND BUDDHISM

By ARIYA DHAMMA

"Profound, O Vaccha, is this Doctrine, recondite and hard to comprehend, good, excellent and not to be reached by mere logic, subtle and intelligible only to the wise ! and it is a difficult doctrine for you to learn, who belong to another discipline, to another persuation, to another faith and sit at the feet of another teacher."—THE BUDDHA.

THIS is an essay in comparison by a Jaina scholar between the doctrines of the two religions. The learned author makes an elaborate attempt to show far-reaching similarity in essential particulars. Nothing is more gratifying than to see such an object successfuly accomplished. With this end in view he has been at pains to obtain first-hand information about Buddha-dhamma and has had the advantage of sitting at the feet of Sri Dhammananda Nayaka Thera of Ceylon, for a period of one full month. He has, however, as he admits "not read the Svetambara Jain literature which is in Prakrit."

Equipped with these qualifications he has undertaken the herculean task of reconciling the two religions. For this purpose he devotes 333 pages octavo, but we opine 33 thousand pages will not be a trifle too much to achieve the impossible, viz., to prove that white is black or *Anatta* is the same as *Atta*.

For in the last analysis the whole question resolves itself into one single ultimate point of *Atta* or *Anatta*. The bulk of the volume is naturally devoted to laboured effort to shew that the great *Anatta-vadi* was after all no other than a thinly disguised *Atta-vadi*.

As the author himself points out, there are mre than 15 passages in the Pali canon referring to the many occasions on which

the Lord Buddha was brought into direct contact with the Niganthas. If the contention of the essential identity or similarity of the two religions is sound, the Master would have readily acknowledged the fact at the very first opportunity. Mahavira or Nataputta, we must remember, was a junior contemporary of the Buddha who therefore must have been well acquainted, even from the very beginning, with the teachings of the former. The Great Teacher of Compassion, who invariably evinced the utmost toleration towards the views of others and readily acknowledged their excellence whenever possible, would have cheerfully applauded and expressed his agreement with the Jaina doctrines, if only he coud conscientiously do so.

On the contrary, we find him in numerous instances confuting and denouncing the Nigantha errors, in unmistakable and uncompromising terms.

The Buddha's attitude to rival creeds of the day is indicated in the rules laid down for admitting of converts. The general rule was to require a probation of four months before enrolling a proselyte from another sect as a Bhikkhu. But an exception was made in favour of converted Jatilas, who were admitted without probation, on the express ground that "they held the doctrine that actions received their reward and that our deeds have their result." This seems to be in keeping with the Buddha's teaching of *Kammassaka-sammaditthi*. In one sense therefore even the Jatilas were *Sammaditthis*. True it is that Niganthas taught *Karma* or result of action to a certain qualified degree. But the trouble was that their Karma-teaching was confined to what was called *Pubbekatavada* or that "all weal and woe was the result of *previous* actions," which the Buddha condemned as a heresy. (Sutta 101 of Majjhima Nikaya and Anguttara III. 7 § 61).

Here was a fine opportunity for the Buddha to thankfully express his concurrence with the Niganthas, if he agreed with them. Far from subscribing to the idea he expressed his disagreement. We may however concede that Niganthas were partial *Kamma-vadins* and therefore Sammaditthis *pro tanto*. This is, I fear, the utmost extent to which the similarity on the question of *Karma* can be said to reach.

There is however, we must admit, another similarity, though this time of a negative character, in the rejection common to both religions of the doctrine of *Issara-nimmana-vada* or creation by God. It is interesting to find some measure of agreement on this remarkable point (But see pp. 82, 85 and 89 where God and Soul are said to be identical).

As regards moral maxims and rules of conduct there seems to be an apparent similarity. But the Jain doctrine of "The shedding of *Karmas* by austerities" (see p. 165) completely nullifies the significance of morality as a means of emancipation. The comparison on salient features may be said to end here and contrast begins. The dissimilarities, I am constrained to say, are fundamental and may be classed under two heads—Soul and Self-mortification.

The learned author devotes, as I said, a large part of the book to prove that the Teacher of *Anatta* actually taught *Atta*.

Buddha-dhamma may be compared to a mirror. Each person who looks into it can see the reflection of his own likeness. A theist will see theism, an atheist atheism, a materialist materialism, a pantheist pantheism, a polytheist polytheism, an idealist idealism, an agnostic agnosticism, a spiritualist spiritualism, an atmanist (eternallist) atmanism or a nihilist will find nihilism, etc.

All these and other -issms and -ologies are categorically condemned as *Sassata* and *Uccheda-heresies* enumerated in the *Brahmajalasutta*, whereas Buddha-dhamma remained the doctrine of the golden mean lying between the two extremes.

Uccheda and *Sassata* are like unto Scylla and Charybdis. The *Dhamma* sails serenely midway between the two avoiding collision with either.

In other words Buddhism differs from both *Sassata* and *Uccheda* and at the same time partakes of the nature of both and

thus synthesises them. In one sense Buddhism is *Sassata* because it teaches rebirth or the continuation of personality without the passing over of a soul. On the other hand, Buddhism inculcates *Uccheda*, as it points out the cessation of the five *Skandhas* at death, though a new set of *Skandhas* takes rebirth as the cause-effect of the previous *Skandhas—Naca so naca anno*. Once again, *Nibbana* shares the characteristics of both *Sassata* and *Uccheda*. *Nibbana* has the feature of *Sassata* inasmuch as it is not annihilation. At the same time, *Nibbana* possesses the nature of *Uccheda* because the perpetuation of individuality ceases at *Nibbana*. To venture to go further than this on questions declared by the Lord to be "unthinkables" (*acintiya*) is to run counter to his positive injunction.

Buddhism treats a living being as a dynamic organic process, whereas other religions regard the essence of a living being as a static substance—an eternal soul. Take away from Buddhism its unique teaching of *Anatta*, you deprive it of its one claim to distinction among religions.

Atthakkara tini pada Sambuddhena pakasita. "Three words of eight letters were proclaimed by the Supremely Enlightened One," namely, *Anicca*, *Dukkha* and *Anatta*. Now, *Anicca* and *Dukkha*, a little reflection will show, are the common property of all religions of the world. Otherwise every religion would lose its *raison detre* for its very existence and self-justification.

But *Anatta* alone remains the only specific teaching peculiar to Buddhism. Hence the gigantic efforts of Atmanists, be they Jains, Hindus, Christians or others, to remove this bugbear out of the way at all costs.

We read in *Anguttara* III, 14 § 134 and *Dhammapada* verse 272 and elsewhere these world-staggering words: *Sabbe Dhamma Anatta*—"All things are void of soul." But the pity of it is that a pre-eminent Pali scholar as Mrs. Rhys Davids has the hardihood to mistranslate the technical term *Sankhara* occurring in both verses 277 and 278 and the equally technical term *Dhamma* in verse 279 by the same English words what "men think and do," thereby making of pitiful mess of the right meanings of the two words (see her translation of *Dhammapada* p. 93).

Mr. F. L. Woodward, the learned translator of the *Anguttara* passage mentioned above, goes one better than Mrs. Rhys Davids and renders the same two words *Sankhara* and *Dhamma* by the one English word "Phenomena" (see his Gradual Sayings p. 265 Vol. I).

The right interpretation here of *Dhamma*, we submit with all deference, is simply "things," thereby including all *Sankharas* (*Sankhata*) and even *Nibbana* (*Asankhata*).

Moreover, the second discourse preached by the Buddha to the Five Disciples, five days after the First Sermon, was exclusively devoted to *Anatta*—thereby inducing *Arathatship* for the first time. *Anatta* is the main theme of the First Discourse of the *Digha-Nikaya*, viz., *Brahmajala Sutta*. It is also placed at the very fore-front in *Kathavatthu* and in the Milinda-Questions. Last but not least, the whole of the voluminous *Abhi-dhamma Pitaka* supplies one gigantic master-key to the elucidation of the glorious doctrine of *Anatta*.

It is therefore futile at this time of day to attempt to prove that the Buddha taught the very *Atta-vada* (which he emphatically condemned) even in an indirect way, for such is the utmost claim made by atmanists for the Buddha. "In Buddhist literature though no direct mention of the soul is found, it is described in an indirect way in the enunciation of *Nibbana*." (see p. 39). "To describe only in an indirect way" such a fundamental teaching is to say the least passing strange. If the Supremely Enlightened One observed an eloquent silence on such questions, it is preposterous on the part to puny mortals to blaspheme him by attempting to improve upon him.

This reminds me of a recent attempt by another writer to prove by means of *logic* that there is a soul in *Nibbana*. His ingenous argument ran in this wise :—

Sansara (*loka*) is *Anicca, Dukkha* and *Anatta*, Conversely, *Nibbana* (*lokuttara*) is *Nicca, Sukha* and *Atta*. Ergo there is a soul in *Nibbana*. Astounding conclusion indeed ! Unfortunately for atmanist dialecticians the converse of every proposition is not true, least of all where *lokuttara* is concerned. This is another instance of the truth of the Master's teaching that the *Dhamma* is *Atakkavacara*, i.e. "not to be realised by logic alone ! "

So *Sabbe Dhamma Anatta* remains unrefuted and there is after all no soul in *Nibbana*.

As regards Self-mortification the author rightly points out that Prince Siddattha before his enlightenment practised austerities unparalleled even in Jainism. This is to say the least a disingenuous comment to make, in view of the fact that as soon as Siddhatta discovered his error he gave up self-mortification and reverted to his usual mode of living. Moreover, in the very First Sermon after his enlightenment he denounced *Attakilamatanuyoga* as "ignoble, vain and painful." What more conclusive proof is required of the absolute futility of self-mortification as a means of salvation ?

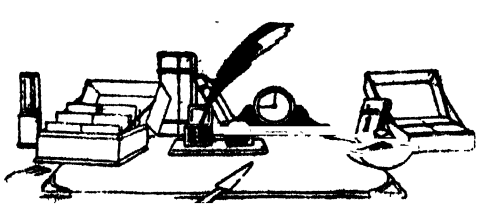
If the contention of the writer that there is no fundamental difference between the two religions is sound, the Buddha who perfected the *Paramitas* for countless aeons laboured in vain. He has thus missed his mission, for Maha-vira forestalled him. The Buddha has therefore made no unique contribution to world-thought !

So, even on *priori* grounds, it is impossible to argue that the two religions are one in essential particulars. We need hardly add it will be a highly gratifying conclusion, if only we can concientiously arrive at it, that all religions are true and simply so many different Paths to the one Common Goal. Nothing can better promote goodwill and harmony among mankind than such a sublime idea. Unfortunately the electric doctrine of the unity of all religions is a myth and the reconciliation of all religions is a chimera.

Let us therefore in a friendly way agree to do the next best thing, i.e. manly to differ where we cannot agree to agree. Is this not infinitely better than "flabbiness of thought, a false geniality which shuts its eyes to the facts and ignores, fundamental differences, loose vague and inaccurate thinking, a backboneless mysticism and a shallow mentality which tries to combine incompatibles in an inept and colourless unity ? "

It is gratifying to note that the author had the advantage of instruction under learned *Theras* in Ceylon. But we regret he has not derived full benefit from such association, as he has hopelessly failed to grasp the flagrant differences between the two religions. There is yet hope and therefore no reason to be discouraged. If only our learned friend can manage to put aside at least for the time being, all prejudices and misconceptions and bringe himself into sympathy with the Buddhist view of life and also ("without thinking of something else" as R. L. Stevenson would say) think out things to a conclusion he may still see light, where now he finds darkness and confusion.

With this frame of mind, let him take up once again those fifteen canonical passages addressed to Niganthas and mark, learn and inwardly digest them, always bearing in mind that the bed-rock of the Buddha's teaching was *Anatta* and not *Atta*. If he does so, our friend may yet write another treatise, next time on the *contrasts* between the two great religions. So might it be !



AROUND THE WORLD FOR BUDDHIST NEWS

CHINA

DESPITE the struggle between China and Japan, it is a refreshing piece of news that a healthy Buddhist movement is maintained in South China. The movement is supported by leading Buddhists.

The organ which is feeding the fire of the Buddhist aspiration of the new China is named the Buddhist Propagation Party which aims at the annhilation of three vices, namely, Wrath, Folly and Greed, from the hearts of soldiers by teaching them the real spirit of Buddhism. For the furtherance of the movement the authorities are issuing an organ paper and tract literature.

The Dalai Lama

IT is reported from Tibet, through Sinkiang, that the Tibetan Government expects to find the New Dalai Lama in the Holy Lake District and that a number of lamas have been ordered by the authorities to make a house to house search for the new head of the Roof of the World. The Panchen Lama, who has just returned to Lhasa from China, is leading the search party and it is his belief that the Dalai Lama is born to a family living on the banks of the Holy Lake.

N. Y. K. and Buddhist Pilgrims

THROUGH the efforts of the Dharmaloka Society of Shanghai the N.Y.K. Shipping Line will shortly extend to Buddhist missionaries and pilgrims who take their liners the same facilities extended to them in higher classes. Hitherto Buddhist missionaries travelling third class in the N.Y.K. ships were not allowed the 20 per cent. discount as allowed to those travelling second and first classes.

INDIA

HINDI is the language which has undertaken to translate the Buddhist *Sutras* in Pali. We have already before us the *Vinaya Pitaka* (1935) and *Majjhima Nikaya* (1933) published by the Mahabodhi Sabha, of Saranath. The translation is remarkable for the perfect rendering, which being literal is still perfectly idomatic Hindi. The translator, Rev. Rahula Sankrityayana is a *Tripitakachariya*. The third *Pitaka* is already in the press. Hindi is the modern representative of the Buddha's mother-tongue and rightly it has proved itself the modern language to make Buddha's words available to the present generation.

Rev. Rahula's New Book

BUDDHA CHARIYA is a volume of 652 pages composed by the Rev. Rahula Sankrityayana on the life and teachings of the Buddha which has been published by Babu Sivaprassad Gupta, Benares, at a cost of Rs. 5,000. In this volume the learned Bhikkhu has given the life in the very texts of the *Sutras* and the Doctrine in the Buddha's own words from the *Sutras*, both without any comment of his own. Hence it constitutes an original source-book. The volume is available from the Mahabodhi Sabha, Sarnath, at the cost price of Rs. 5/50.

Buddha Images in Afganistan

THE report that a stone image of Lord Buddha is the object of veneration in a village in Afganistan and is being worshipped as a deity, will, no doubt, be read with interest by Buddhists. It has also been reported that another Buddha image was found in Afganistan very recently. The discovery of these images will prove of great interest to Buddhists the world over, as it would be interesting to find out how these images came to be there.

Foot-prints of Buddha

ARCHAEOLOGICAL exploration carried out in the Upper Swat Valley, in Northern India, during the past seven years, has brought to light interesting discoveries. The report of the discovery of foot-prints of Gautama Buddha will be read with interest.

Upper Swat was known to the ancient Chinese pilgrims who visited India as Udyana. The firm hold then exercised over its population by Buddhist worship are attested by the large number of ruined *Stupas* and other Buddhist religious structures. Immediately below Torwal two sacred sites have been traced which the Chinese pilgrims especially mention as hallowed by the marks of Buddha's passage stone bearing miraculous foot-prints of the Enlightened One. In another place, hard by, a huge boulder, where the pious eyes saw the impression left behind by his clothes he had hung up there to dry, after washing, shows marks of continued worship.

Mulagandhakuti Frescoes

ON May 18th last the frescoes of the Mulagandhakuti Vihara, Saranath, painted by Mr. K. Nosu, were declared open by Mr. K. Yonezawa, Consul-General in India for Japan. Pandit Madan-Mohan Malaviya, Vice-Chancellor, Benares Hindu University presided over the function. Mr. Devapriya Valisingha welcomed the guests on behalf of the Mahabodhi Society. There was a distinguished gathering present.

Dhammapala Anniversary

ACCORDING to *The Maha-Bodhi* the third death anniversary of Sri Devamitta Dhammapala which fell on the 29th of May last was duly observed at all

the centres of the Society in India and England. There was a public meeting in Calcutta under the Chairmanship of Dr. D. R. Bhandarkar when eloquent tributes were paid to his memory. Speakers included Dr. Kalidas Nag, Prof. Benoy Kumar Sarkar, Srimati Mohini Devi and Sj. Devapriya Valisingha. At Saranath the day was solemnly observed by the students of the Middle School, Primary School and other institutions of the Society. In the morning there was a large procession with Sri Devamitta's portrait.

Similar observance of the day is reported from England. In Ceylon the day was observed in many towns.

Malabar Buddhist Mission

THE Malabar Buddhist Mission under the leadership of Bhikkhu Dhammakkhanda has now opened a Branch of the Mission at Quilon. In Travancore, Bhikkhu Dhammakkhanda gave a series of lectures on Buddhism. All his lectures were well attended and everywhere there was a keen desire to know more about Buddhism.

Lucknow Religious Conference

AT the request of the All-India depressed Classes Conference, Rev. Ananda Kausalyayana, Mahathera Bodhanandaji and Mr. Devapriya Valisingha, attended the Conference of All-Religions held at Lucknow on May 22nd. The purpose of the Conference was to hear the ideals of the various religions with a view to adopting one of them as most suited to the depressed classes. There was a large gathering which listened to the speeches attentively for more than six hours. Bhikkhu Ananda Kausalyayana spoke on Buddhism dealing with its fundamental truths. Other speakers included representatives of Skhism, Mohammadenism, Christianity and Hinduism. The final decision regarding the change of faith was left to be decided at another conference.

JAPAN

UNLIKE in Ceylon and other Buddhist countries, April 8th was observed in Japan as the day on which Sakyamuni was born. It is an occasion of considerable religious significance in the Island Empire and the occasion was celebrated throughout the Empire, notably in Tokyo on a greater scale than in previous years. At the Denzuin Temple in Koishikawa, Tokyo, a grand celebration in honour of the occasion was held from 7 o'clock in the evening. Newly composed songs were broadcast by the Tokyo Radio Station from noon.

All the Buddhist temples in the City observed the occasion according to ancient rites. In the Memorial Hall at Honjo the time-honoured ceremony known as *Kambutsu*, or the pouring of *Amacha*, a sweet beverage prepared from hydrangea, over a figure of Lord Buddha was held. After the ceremony *Amacha* was served to people numbering over 8,000.

Japanese To Enter Ceylon Order

A YOUNG Japanese will arrive in Colombo, shortly, to enter the Buddhist priesthood as found in Ceylon. The young man is a native of Tokyo and a University graduate. He was to come to Ceylon last year but other difficulties on his was kept him back.

Pali Tripitaka

THE *Pali Tripitaka* is now being translated into Japanese by prominent scholars under the supervision of Dr. Junjiro Takakusu. One of the sixty-five volumes—the first—has recently been published. This enterprise has been warmely welcomed by Japanese Buddhists, who all expect to learn a great deal from the volumes, since the canon they have hitherto studied was limited to Chinese translations of the Sanskrit *Tripitaka*. When the Southern canon becomes accessible to the Japanese Buddhists, their ideas of the life and teachings of the Buddha will doubtless somewhat change, becoming more vivid and closer to the actualities of life.

Tower of Peace

IN an effort to promote friendship and co-operation between Buddhists of China and Japan, a Society in Tientsin intends to erect a Tower of Peace in that city, at a cost of a millon two hundred yen, to serve as a centre of mystic Buddhist study, as well as a medium of mutual understanding between the nations. May the Japanese Buddhist missions in China work for the spiritual benefit of both Japanese residents and native Chinese, and so bring better feeling among them.

ENGLAND

THE British Maha Bodhi Society has been instrumental in encouraging the formation in Europe of new branches of the parent society. The Maha Bodhi Society (Ceylon) therefore now possesses representatives in Holland and Italy, and will shortly have a branch group in Belgium. The B.M.B.S. hopes soon to establish groups of its own in several cities and towns in England.

Vesak Celebrations

VESAK was celebrated this year in London on May 6th, at Caxton Hall, Caxton Street, Victoria, S.W. 1 when a meeting was held under the Chairmanship of Mr. Francis J. Payne. As usual the festival was organised jointly by the British Maha-Bodhi Society and the Buddhist Lodge. Many well-known speakers addressing the meeting touched on the significance of the occasion.

MISCELLANEOUS

REV. CHICK YING, a Chinese Buddhist priest, is carrying on valuable work in the cause of the Buddha Dhamma, at the Chuan Toh Buddhist Institute in Singapore. The Institute was founded by him in memory of the Ven. Chuan Toh who after studying Buddhism in China went to Singapore where he built a temple and started a Buddhist Library. The Rev.

Chiok Ying is now continuing his work, and a little way out of Singapore itself he has founded this *Vihara* for laymen. Attached to the Institute is a large estate, and all the inmates are expected to accompany their studies with farming and other forms of manual labour for the support of the Institute. Those who wish to become students have to pass an entrance examination and are asked to pay a small fee for their keep, but at the same time they are allowed to sell articles which they make at their work. The course of study includes Buddhism, Philosophy, History, English, Chinese, Sanskrit and Pali.

Buddhism in Natal

THE readers of *The Buddhist* will be interested to hear that the Natal Buddhist Society has been revived, and now has a membership of about sixty. The Society found it difficult to carry on its work owing to the religious prejudice prevailing in Natal. Mr. Douglas G. Muthuswami of 104, Horseshoe Road, Rossburgh, Natal, is the Secretary of the Society.

Buddhist Activities in America

THROUGH the efforts of Rev. Subhara (Julius A. Goldwater) a Buddhist Temple is to be built in Los Angeles. According to *Buddhism in England* the temple will house a Buddha relic taken from Japan by the Rev. Kenju Masuyama, Bishop of the Hongwanji in America. It will consist of a meditation hall, shrine room, library, room of Buddhist Art, and a Science Laboratory.

BUDDHIST ACTIVITIES IN CEYLON

THE pinnacling ceremony of the Ruanweliseya Dagaba at Anuradhapura will be held on the Full Moon Day of Poson next year. This decision was arrived at at a meeting of the Ruanweliseya Restoration Society held under the Chairmanship of Dr. W. A. de Silva, the Minister of Health. The pinnacle, which will be cast in bronze, most probably in Colombo, will cost the Society Rs. 32,000.

The Ruanwelisaya Dagaba was built in B.C. 161 by King Dutugemunu, who, in the history of Buddhism in this country enjoys a renown second only to that of King Devanampiya Tissa as the Champion of the faith. According to the *Mahavansa* a vast number of *Yakkhas* became converted to Buddhism during the construction of this edifice. King Dutugemunu did not live to see it completed. He died gazing at the Dagaba. This ancient Dagaba, which latterly was among the ruins, was restored by the Ruanweliseya Restoration Society.

Kotte Maha Nayaka

THE Kotte Nikaya, which comes next to Malwatte and Asgiriya in the hierarchy of the Siamese Sect, granted the *Sannas* of Appointment to the Ven. M. Sri Anomadassi, Principal, Sri Perakumba Pirivena, of Etual Kotte, as Maha Nayaka of the whole Nikaya, at 3 p.m. on June 21. After the ceremony of handing over the *Sannas*, which took place at the Raja Maha Vihare, the ritual was recited and the Bhikkhus present made their obeisance to the new Maha Nayaka. The new Maha Nayaka was then escorted to a decorated landau, which was drawn by men and taken in procession to the Perakumba Vihara where a welcome meeting was held. The following spoke congratulating the new Maha Nayaka :—Sir D. B. Jayatilaka, Messrs. C. W. W. Kannangara, E. W. Perera, D. R. de Abeyanaike and Dr. W. A. de Silva.

A Buddhist Settlement

AN application for a lease of one acre of land has been made to the Government for the purpose of establishing a Buddhist Temple for the peasant-proprietor settlement at Pelagaspalata in the Galle District, consisting of 67 families. The nearest Buddhist Temple to the settlement, it is said, is two miles away.

Nine Korales Nayaka

ON June 21st the Malwatte Maha Sangha Sabha conferred on the Ven. Dewundara Jinaratna Nayaka Thero, the rank of Nayaka Thero of the Nine Korales.

There was a large gathering present at the Gangaramaya Buddhist Temple, Hunupitiya, Colombo, to participate in a public reception accorded to him when he arrived there from Malwatte with the ola *Sannas* of Appointment. The Nayaka Thero who travelled from Kandy by train was taken in procession from the Maradana Railway Station to his temple. On the procession arriving at the temple, a public meeting was held by way of a reception to the new Nayaka.

Ceylon Bhikkhus for Burma

THE sub-Committee of the Dharmakirthi Charitable Trust has decided to call for applications from Buddhist priests of the Ramana Sect, in Ceylon, who would like to go to Burma for higher religious studies. Early this year the Public Trustee, on behalf of the Trust, communicated with two well-known Buddhist temples in Burma inquiring whether it would be possible for Buddhist priests in Ceylon to join the

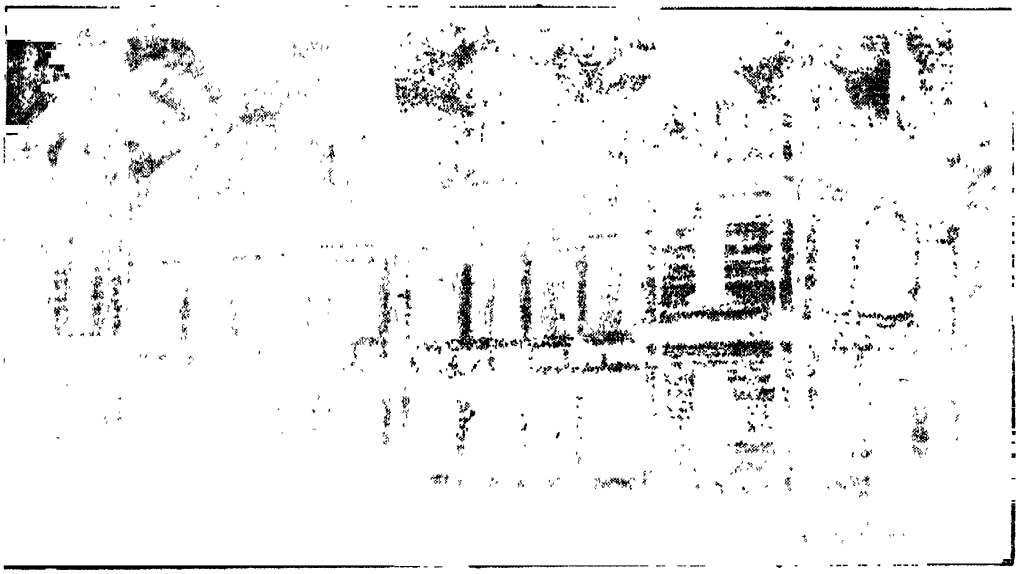
institutions there for their studies. The Public Trustee has now received favourable replies. The main condition of those applying for the scholarships is that they must not be more than 22 years of age, and should have received their early education in a Ramanna Nikaya temple school in Ceylon.

It was the Rev. Swarnajothi Dhammakirthi, of Udugampola Vihare, who, by his last will, established this trust for founding a number of scholarships.

Kandy Perahera

THE *Esala Perahera* in Kandy, or known to the English speaking world as the Kandy Perahera, will commence of July 23 and terminate on August 6. The *Randoli* will be taken in procession from July 30. The origin of the Kandy Perahera dates back to the time of the Sinhalese Kings. The Tooth Relic of the Buddha is carried in the procession every year.

Interviewed the Rev. Nyanatiloka said that he had come to the Hermitage from Southern Germany. His name was A. Gueth. When the call came to him, he said, he was studying in France. It was in 1911 that a French-Swiss *dayaka* purchased the island forest now known as the Hermitage and gave it over to him. When the Great War broke out he was taken prisoner and interned. Later he was taken to Australia where he was interned and then released. From Australia he got to China via Honolulu, and finally when China was at war with Germany he was once again made prisoner. After eighteen months' interment there he was set free. In the meantime the Hermitage had been seized by Government and auctioned. A Buddhist Society had purchased it. On his return in 1920 he was once again placed in full charge of it. There were now, he said, four *aramas*, a shrine room, entirely his own idea, and other temporary structures.



New building of the Sri Waisakha College, Wellawatte, which will be declared open by His Excellency the Governor on July, 25.

Seventeen Monks Ordained

SEVENTEEN Buddhist priests, who had completed their 20th year, received the higher ordination, recently, at Dodanduwa. They are of the Sri Kalyaniwansa Nikaya and the Upasampada ceremony was well attended.

Ordination of Germans

THE Island Hermitage at Polgasduwa, in Dodanduwa never attracted more interest than on June 4th, writes a representative of *The Times of Ceylon*, when four Germans were admitted into the Order of the Sangha by the Very Rev. Nyanatiloka, the German High Priest of the Hermitage. People from all parts flocked to the Hermitage, being conveyed across the Rajgama Lake in fishing boats and other craft. One had to go knee deep in water to enter the boat. The distance from the shore to the Hermitage is about one mile.

The island was about five acres in extent, and much remained to be done. Since the establishment of the Hermitage quite a number of Europeans had been ordained.

"It is a very healthy place though a little hot," he declared, "and our wants are generously supplied. The purpose of the life that we lead in the Hermitage does not consist in the acquiring of alms, honour, or fame, nor in gaining morality, concentration of the eye of knowledge. That unshakable deliverance of the heart: that, verily, is the object of the Holy life, that is the essence, that is its goal," said the Rev. Nyanatiloka.

Rev. Lokanatha and Harijans

ACCORDING to the *Ceylon Daily News* the Rev. Lokanatha, the Italian Bhikkhu, has interviewed Dr. Ambedkar, the Harijan leader, in Bombay, with a

view to converting him and his followers to Buddhism. Rev. Lokanatha is expected in Ceylon shortly.

It will be remembered that some time ago the Bhikkhu started 'A March on Rome' with a number of his followers. The missionary adventure to Europe had to be abandoned owing to illness.

Glory of Ancient Ceylon

IN a lantern lecture on the "Ruined Cities of Ceylon" which Dr. Andreas Nell gave at the Central Y.M.B.A., Colombo, on June 20th, the Doctor took the audience on a tour of ancient Ceylon in the time of the Sinhalese Kings, through whose munificence and piety the magnificent *stupas*, *dagabas* and *viharastanas* had been reared.

He explained the various types of architecture, their relation to similar structures in India and other places in the East, their significance, their aesthetic value and artistic conception.

Dr. Nell touched on the vandalism of the *Demalas*, which had resulted in the destruction of temples and the robbing of the treasures contained therein.

There were also Sinhalese Princes, he said, who pillaged temples and removed treasures to carry on their internecine wars. Instances were not wanting of restorations undertaken by one Prince after a sacred place had been destroyed by another, one example being at Abhayagiri *Vihare* where a statue of the Buddha which had jewels for eyes, a diadem of rays made of precious stones, dark blue sapphires for the coil of hair and golden robe, which had been despoiled, was restored through the piety of a Queen.

After the lecture a question was asked as to whether the female figures in the frescoes at Sigiriya were those of goddesses, dancing girls or princesses.

Dr. Nell said : "I believe the figures are those of *apsaras*. Some are dark in complexion. They cannot be princesses. It is mentioned that Kasyapa decorated the place and there is a Neville manuscript of the *Rajawaliya* which mentions nine kinglets or sub-Kings who resided at Sigiriya. We know that after the defeat of Kasyapa the palace was given to Mahanama as an offering to the *Sangha*."

Cambridge Degree for Bhikkhu

THE degree of Doctor of Philosophy has been conferred by Cambridge University on the Ven. Parawahera Vajiranana Thero, who was at one time a teacher at the Vidyodaya Oriental College, Colombo. He was a member of the Mahabodhi Buddhist Mission to London.

Salagala Ceremony

AN interesting ceremony was held at the Salgala Ashrama on the Full Moon Day of Poson when V. Bholanath, of India, was admitted into the Buddhist priesthood. The new entrant to the Order is only 26 years of age and was given the name of Rev. Sumana Vacchana.

Bholanath was sent to Ceylon through the good offices of the Ven. Rahula Sankrityayana and the Ven. Ananda Kusalayana who are at present in India. The great scholars have decided that Bholanath shall be the first Indian student of the proposed Salagala Buddhist University.

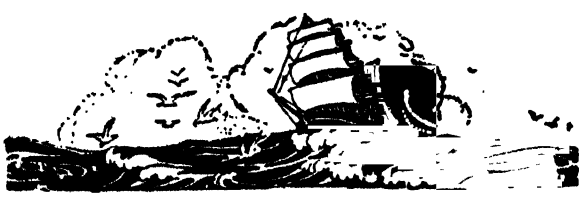
ANICCA VATE SANKHARA

Mrs. A. E. de SILVA (Snr.)

It is with deep regret we received the news of the death on Saturday night, June 20th, of Mrs. A. E. de Silva (Snr.) of "Sirimathipaya," Flower Road, Cinnamon Gardens. The late Mrs. de Silva was a benefactress of the poor, and her death is an irreparable loss to the Buddhists.

A daughter of the late Mr. E. D. S. Gunasekera, of Rajgama, and the mother of Mr. A. E. de Silva, Chairman of the State Mortgage Bank, since the death of her husband in 1917 she mainly devoted her time to religious work. Her chief interest was in the Veluvanaramaya Buddhist Temple at Kolonnawa, which she built. She was a keen supporter of numerous other religious and charitable institutions.

It will be remembered that the late Mr. A. E. de Silva (Snr.) donated the site on which the Kandana Sanatorium now stands and also put up the original buildings.



Y. M. B. A. FORT

LIST OF DONATIONS

PREVIOUSLY ACKNOWLEDGED Rs. 9,046.79

PER MR. L. D. A. ALWIS : Rs. 2/-.
(Seventh Instalment)
Mr. B. A. E. Devasunrendra Rs. 2/-.

PER MR. D. C. WIMALARATNE : Rs. 7/-.
(Ninth Instalment)
Mr. D. C. Wimalaratne Rs. 2/-, Sale of ticket book Rs. 5/-.

PER MR. W. H. KULATUNGA : Rs. 1/50.
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Sale of ticket book Rs. 1/50.

PER MR. IVAN DISSANAYAKE : Rs. 7/-.
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PER MR. S. V. M. WICKREMARATNE : Rs. 31/50.
(Eighteenth Instalment)
Mr. W. A. de Silva, Rs. 25/-; Messrs. L. D. S. Karunaratne, O. A. Perera, A. T. Wijepala, U. Ginige, P.H. Dunstan de Silva and A.P.E. Galapathy at Re. 1/- each.

PER MR. T. P. WIJEWICKREMA : Rs. 8 .
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PER MR. SAMSON SIRIWARDENA : Rs. 65/-.
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Mr. T. G. C. Perera Rs. 50/-, Messrs. K. D. Jayaratne and G. E. Nanayakkara at Rs. 5/-, Messrs. E. Don Abram Appuhamy and R. W. Lionel Perera at Rs. 2/50 each.

Total Collection up to 22-6-36 Rs. 9,255.79

(To be continued)

LADIES' COMMITTEE COLLECTION

PREVIOUSLY ACKNOWLEDGED	Rs.	869.44
Per Mrs. V. D. Adihetty (2nd Instalment)	,,	3.65½
Per Mrs. C. F. Perera (1st Instalment)	,,	2.85½
Per Mr. D. W. Attygalle (3rd Instalment)	,,	5.21½
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Per Mrs. D. T. De Alwis (2nd Instalment)	,,	3.13
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Per Mr. D. W. Attygalle (4th Instalment)	,,	0.27
Per Mrs. P. B. Fernando (4th Instalment)	,,	35.53
Per Mrs. H. Rajapaksa (3rd Instalmental)	,,	1.91
Per Mrs. E. M. Wijerama (2nd Instalment)	,,	8.36½
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Per Mr. W. Podiappuhamy (1st Instalment)	,,	0.10
Per Mrs. C. C. Senaratne (3rd Instalment)	,,	7.65
Per Mrs. D. T. De Alwis (3rd Instalment)	,,	1.90
Per Mrs. C. Dharmasena (5th Instalment)	,,	25.33
Per Mrs. W. H. De Zoysa (2nd Instalment)	,,	16.45½
Per Mrs. A. E. Bartlam (1st Instalment)	,,	9.90½
Per Mrs. H. Rajapaksa (4th Instalment)	,,	8.19½
Per Mrs. V. D. Adihetty (3rd Instalment)	,,	5.64½
Per Mrs. A. E. De Silva (1st Instalment)	,,	49.41½
Per Mrs. H. S. Gunasekera (4th Instalment)	,,	110.39
Per Mrs. Neil Hewavitarne (2nd Instalment)	,,	1.57
Per Mrs. G. F. Perera (2nd Instalment)	,,	4.56
Per Mrs. H. Rajapaksa (5th Instalment)	,,	2.82½
Per Mrs. P. B. Fernando (6th Instalment)	,,	57.03
Per Sale of empty tills	,,	1.00
Per 1935 Carnival A/c.	Rs.	6,646.58
(To be continued)	Total Rs.	8,176 58½

GRACE PERERA,
Hony. Treasurer, Ladies' Committee.

Colombo, 1st June, 1936.

Printed for the Editors "The Buddhist" by A. J. de Silva at the Wesco Press of Messrs W. E. Bastian & Co., Hyde Park Corner, Colombo.

THE BUDDHIST

"Sila Paññanato Jayam"

VOL. VII | Published in Colombo New Series | AUGUST 2480 1936 | Registered as a Newspaper at the G. P. O. | No. 4

STUDY OF THE DHAMMA

NO higher duty rests on us, as Buddhists, than the study of the Dhamma. But are we equal to even so clear a duty ? How comes it then that the systematic study of the Dhamma is so neglected among us ? It is not certainly due to indifference. Our people are fully devoted to the noble doctrine of the great Tathagatha. What, then, is the cause of the people's knowledge of the Dhamma being so limited ? One strong reason is that the great bulk of the Dhamma is in a language which is only known to a few. No one, with the present condition of things, can learn the Dhamma to any adequate extent unless he had some knowledge of Pali. It is not a practical idea to think of promoting the knowledge of the Dhamma among the people through the medium of Pali alone. It must be remembered that our people know only their mother tongue or English, or in some cases, both. The number of sacred books in these languages is extremely limited. This is a defect which should be remedied. We feel that there should be an abundance of Buddhist literature in Sinhalese and English to supply the immediate requirements of the people.

HELP INDO-CHINA

IT is the duty of the Sinhalese Buddhists to preach the teachings of the Master to the world. It is a duty that had come down to them from the ages. In ancient times our Buddhist monks and nuns not only preached in China and Japan, but in other lands as well. Although there are no references to them in Sinhalese books, accounts of their activities are recorded in foreign chronicles. But the Ceylon Buddhists have forgotten their duty during the last 400 years. There is a reawakened interest among them in that direction again. The arrival of five Chinese priests in Ceylon to learn the Theravada Doctrine, is the result of the recent Buddhist Mission to China. Not only China, but other countries are as anxious to send young men to study the Dhamma in Ceylon. The case of the Annamite Buddhists of Indo-China is thought provoking. According to Mr. C. Jinarajadasa, who makes an appeal in this issue of our magazine, there is young blood anxious to come here to learn the Dhamma. May some interested party come to their rescue.

A WELLAWATTE NEED

THE Wellawatte Buddhist Association is doing excellent work for the cause of the *Sasana*. But its wants are many. The lack of a home of its own is its greatest necessity. Happily, a move is now a-foot to acquire a suitable site to build its own home. At least Rs. 4,000 is needed for it. We earnestly hope the Buddhists will give their fullest support to attain the ambition of this three-year old Society which is endeavouring to give the people of Wellawatte the great and glorious message of the Buddha.

THOUGHTS ON BEAUTY

By Dr. CASSIUS A. PEREIRA

AS with most things, looked at from the Buddhist view-point, there are two *truths* with regard to Beauty. One is *conventional*, and the other *ultimate*. The conventional truth deals with the opinion of the average man and his right, as far as it goes. Referring, as it does, solely to what is known as beautiful in the cosmos, it is classed by the Buddha, along with the cosmos, as transitory, painful, void of entity, ugly and offensive.

The appeal of beauty is mainly, for man, through the doors of sight and hearing,—senses that, like serpents avoid the plains, and delight in nook and cranny.

Beauty is not seen on the untouched canves, or in the rough block of marble. Simulate nooks and crannies on that canvas, by laying pigments on its virgin surface—carve out lumps from that marble block, leaving an *image* behind,—and the eye delights in the productions according to individual, or class taste.

It is the same with sound. A dull drone is unpleasant, a sonata, or a concerto, delightful—according to taste. But it is all illusion. Nothing pleases for long. The senses crave variety. A human body, even the *beautiful* one of a Buddha, is, transitory, therefore pain-laden, therefore void of *soul*, ugly and offensive.

With regard to the thirty-two *marks* of a Buddha, knowledge of their form may certainly help, but not their mere beauty. Some of the marks were scarcely beautiful, though they undoubtedly had their definite meaning or use.

There is no real beauty in anything perceived by the senses (*aisthetikos*) in nature, the fine arts, or even in literature as such. In all these, conventionally, there might be much *beauty*, according to taste. Conventional beauty is entirely a matter of taste.

Beauty is one of, if not the chief, subtle pitfalls, that consciousness is led to, by the craving senses. The *development* that a Buddha wants his followers to acquire is *aversion* for just these fetters that the senses so *artfully* plan to entrap the unwary. Thoughts aroused by material *beauty* might easily lead one to lust, hatred and ignorance. They "give occasions," as the *Kathà Vatthu* says, "for lusting, to lusting after, wishing, for, being inebriated, and captivated by, languishing for. They conduce to occasions for hatred, anger, resentment, delusion, depriving of knowledge, for blinding vision, for suspending insight, for siding with trouble, for failing to win Nibbàna."

Is it then not to be expected that the Blessed One would require his followers to control the senses, not to be entrapped by what the average man deems *beautiful*. So the high degree of development of perception and consciousness, that the Buddha demands, is the perception and consciousness that all, all that is about us, is transient, painful, empty. According to him, "to take as permanent what is impermanent, to take as well what is ill, to take as self what is not-self", is hallucination; it is "to take as beautiful and beneficial what truly is ugly and offensive." The *beauty* then that is dependent on *Anicca*, *Dukkha*, *Anatta*, is purely conventional, and therefore really ugly.

To be entrapped by conventional beauty, is to be thoughtless, and "thoughtlessness is the path of death." Beaten, buffetted, tortured, and killed, again and again, by the painful fruit of thougtlessness, a being is literally kicked into the right path. But, till sensitiveness is cultivated, *i.e.*, the ability, more or less, to see things as they really are, the *kicks* pass unheeded. Do we not see the thick-skinned ones kicked again and again, to no purpose. Disease comes, today a loved friend dies, tomorrow a child, another time it is a husband, or

wife, again it is pain and worry, but the kicks are soon forgotten, and alas ! it is too often *beauty*, conventional beauty, that has poulticed those blessed, healing kick-bruises.

A distinction must here be drawn between thoughts aroused by what is conventionally termed *beautiful* in the cosmos, and the morally beautiful types of consciousness of the sense-plane. The former are entirely matters of taste, the latter are generally accepted as of ethical value and bring good results. They have at least two hetus, liberality and love, and may or may not have intelligence, as a third. *Aesthetic pleasure* accompanied by joy *somanassa sahagatan hasituppàdan* is truly "without hetus," and indeed effects no Kamma, but the translation *aesthetic pleasure* tends to exalt overmuch this class of consciousness, which is really a lowly type (even though passing through a Buddha's mind), for it is aroused by something like a clown's antics, which "generates mirth accompanied by pleasurable excitement" (the literal meaning of the Pali technical term). As might be expected, this type of thought seems to be unknown to the higher *devas*, and can by no stretch be said to foreshadow *Nibbana*.

Again the word *character*, if used as the best expression for the technical term *Bhava* (Becoming or *kamma*), bears quite a different meaning from what it carries when it is substituted for the words *quality* or *beauty*. *Bhava* means "life," with all its conventional beauty *and* ugliness, and its absolute impermanency. Beauty and quality are conventionally pleasant, and possibly ethically sound, *aspects* of that same *Bhava*.

It is undoubtedly beauty that we Buddhists should strive for, but it is not the cosmic variety. We exalt the Blessed One because he shews us the Middle Path of earnestness after Absolute Beauty.

What is this Absolute Beauty ? It is found only in the hypercosmic Three, i.e., the all-embracing Wisdom called *Buddha*, —The Eightfold Truths, with Nibbana as last, called *Dhamma*,—and the eight stages of insight, called *Sangha*. These constitute True Beauty, and they are not of this world, or any other. The thought of *this* Beauty is certainly a means to uplift all



Sakyamuni Buddha

pain-laden beings. That is how *Dagabas*, *Buddha-rupas*, and *Bo-trees* help. That is why forests are conducive to meditation, mountain haunts and lonely places yet delight the *arahan*, who remembers the aid they once gave to a lonely seeker, who now has reached the goal.

WESTERN PROBLEMS OF CIVILIZATION

By WILHELM R. RITHER

THERE are many difficulties and problems which arise when the diffusion of Buddhism all over the West is under consideration; customs of life are very different in Eastern Asia and Europe; the influence of climate on life and work, on thoughts and views cannot be ignored. I should like to talk about difficulties: this is not an agreeable, but a necessary task. I do it in order to make it possible to see matters as they are, to make visible the difficulties that must be overcome for the great purpose of coming nearer to one another in East and West.

Occasionally the civilized Western feels a longing for rest or repose in the midst of work. I say occasionally; for in most cases he and his friends would regard it a weakness to be in need of recreation at all. He thinks he ought to be ashamed that there is not enough activity in his life, and he feels that he had better continue working till a break-down or a collapse is apparent.

In pre-war time an Association was started which, in several big towns, opened little resting-rooms for busy city-men. These rooms had cosy couches and were provided with every comfort. But the public made little use of them! There was evidently very little demand for "repose" in the years of prosperity. The people of Western "Civilisation" prefer being active till exhaustion is inevitable; they are fond of seeking cafes, and movies, or talkies. If they go in for short rest, it is for the purpose of being once more active. This ceaseless working seemed to be successful in times of economic high pressure. But then material prosperity was over, and the present economic depression in Europe began. Many fortunes vanished, many people once well-to-do now stand without resourses. And to many of them the first slight idea came of the real nature of things, that everything is *dukkha* or *anicca*.

Many Westerners now painfully miss the activities they were accustomed to. They find life awfully tedious, and they have not learnt to be occupied with their own minds without an outer stimulus. I must point out that, I do not wish to blame activity in general. Indeed, it is necessary in Europe. One must be keen and energetic, because, unfortunately, in our climate living does not run by itself and is not easily realised, and because no coconuts or other nourishing fruits grow up to one's mouth as we in our misty northern hemisphere fancy to be on the Galafogos' Islands or everywhere along the shores of the Indian Ocean. But the disaster of Western civilisation is the duty to be active at any rate and under all circumstances, the falsely imagined necessity always to work breathlessly and in an unconsidered manner. The terrible consequences of this are now apparent as "crisis" and "depression."

The upward tendency of development has reached a check, and now Europe has to choose either to go on working about towards death and destruction, or to come to deliberation and thereby to recovery. In the latter case people would finally seek harmony, which now is missing between work and recreation.

The Europeans will have to realise, that the purpose of working is to give security to everyman's life, but not to fill it up entirely. This giving security—be it once more pointed out—affords more work than in tropical climate. But average existence only has some value, to be sure, if it raises one above bare necessity and gives the individual a feeling of spiritual growing that makes life worthy to be lived.

It was always the purpose of religions to give people this evolution of mind; they ought to do so for the whole life time, but they do it for millions of people only, temporarily. In any case, they aim at strengthening people for their daily work by hours of tranquility and solemnity, which indeed is a great matter.

An increasing number of our fellowmen would prefer to create inner peace and happiness and courage out of their own minds by meditation and concentration. It is especially to such people that Buddhism in the West can appeal; and to them the Dhamma can bring good energy for action; and this by accustoming them to *Sati* and even *Samadhi*, and by placing at their disposal resting rooms in an atmosphere of tranquility, but not provided with so much comfort as those of the Association above mentioned.

In former years, I often experienced the desire of plunging into tranquality in order to renew spiritual powers. So several times I visited Church-buildings which being open helped one to focuss thoughts. There were no other places in big towns.

Had there been *Viharas* or any resting rooms of Eastern kind, 25 years or 20 years ago (at that time I became acquainted with Buddhism), surely I should have found my way to them very early. I must add that I was always allowed to remain as a lonely visitor and was undisturbed in Catholic Church-buildings, but not so in Protestant ones, if they were open at all. I belonged neither to the Catholic nor the Protestant Church. Later on I became aware of a better way. It was best to go to fields and hills and forests for retreat and meditation and so I prefer to do now.

Times and circumstances are changing in the West. The furious hurry of life must and will give way to deliberation. An increasing number of people will find, when awaking from their intoxication, that everything was wrong, and will aim at a new life that would allow them time enough for attentive conduct of life.

Whether they know it or not, they will come nearer to the Noble Eight-fold Path. Resting places in big towns will surely be more in demand than in the years before the great European war. This change is the consequence of the crisis and of shrinking of our economic life. Besides resting places in big towns it is necessary to open retreats for longer periods in lonely places of the Alps or on the sea shores. To organise these is a matter of fundamental importance for the diffusion of Buddhism in the West. Such Buddhist Institutions will give a counterbalance to the disastrous powers of modern life. They will give strength to fulfil the duties of everyday life. Never can we forget that we live in the Northern climate.

There are differences between East and West. What the up-to-date Westerner needs is not fleeing away from the task of daily life, but first to plunge into meditation and then to face those very tasks. No careless and unmethodical working only to be unrestful, but well considered working: that is our need. Buddhism in the West must be "From Vision to Action," not to nonsensical furious activity, but to action in the sense of the TRUTH, and moreover the sixth step of the Noble Eightfold Path.

I HAVE DONE ALL

I have had my invitation to this world's festival and thus my life has been blessed. My eyes have seen and my ears have heard.

It was my part at this feast to play upon my instrument, and I have done all I could.

Now, I ask, has the time come at last when I may go in and see Thy face and offer Thee my silent salutation ?

From Gitanjali of Tagore

THE DEGRADATION OF THE SANGHA BY THE SANGHA

By J. A. WILL PERERA

THE greatest calamity that ever befell the Sangha in Ceylon was the extinction of the Sinhalese monarchy in the year 1815, after the deposition of the last King of Kandy.

The King, whoever it was, saw that the Sangha maintained its best traditions untarnished. Once that controlling force was removed, the decline and degradation of the Sangha commenced. The foreigner in our midst soon set about by means of his missionaries to disunite the Sinhalese and make them docile. Trade, they say, follows the flag. Whom does the flag follow all over the world ? It is the missionary. We see it in China. It is evident in Africa too.

A few instances of degraded Bhikkhus will not be out of place here. I know it is unpalatable, truth is always so. Let us rid ourselves of cant and humbug, and let the Sangha also divest itself of these. Then only can the Buddhist clergy rise once again and lead the people to greater heights than those attained by our forefathers.

It is an indisputable fact that there are monks who lead immoral lives. The writer was once surprised to see the neglected state of a rock shrine deriveing an immense income. The income went not to maintain the shrine but to enable its incumbent monk to lead an immoral life.

In a Colombo city temple two years ago, birds (minas) were reared in cages, and a young Bhikkhu was teaching the birds the Sinhalese language. In the same temple was a monk who devoted more time to reading horoscopes than to his legitimate duties.

At a *Vihare* in Beruwala, last year, a monk beckoned me to the *Potgula* and handed an English document. He desired me to acquaint him with its contents. It was a letter from the Ceylon Savings Bank asking him to withdraw the excess in deposit, as the regulations did not permit a sum more than Rs. 3,000/- or so, to be in the coffers of that Bank. The Bhikkhu admitted that a portion of the money belonged to him.

During the Ruwanveli Festival of 1932 the late Mudaliyar A. E. Ranasingha of Kandy and the writer were approached, by a couple of monks, for funds to clear the vegetation on the Mirisavetiya. A ledger, one of the monks carried, showed handsome donations. Questioned they said the last clearance was done in 1931.

There were on it trees that would have taken years to grow. No reply was available when these trees were pointed out. Finally, one monk said : "Rank vegetation springs up in double quick time at Anuradhapura unlike elsewhere. What you see, sprouted up after last year's weeding." Marines alone would have believed the fiction !

We asked for an approximate estimate to clear the *dagaba* of all vegetation. A sum in the neighbourhood of Rs. 100 was mentioned. We undertook to stay in Anuradhapura and see the work through and pay the labourers. The Bhikkhus were asked to get the *dayakas* to supply the labour force. This they refused and insisted on having the money, which we were unwilling to give them.

At a *Vihare* in Awkana the incumbent begged for loungers and sofas. At Ratmale

near Walasgala, some years ago, a monk lived in princely splendour in a spacious well-furnished Walawuwa-type *pansala*. In the inner courtyard damsels were busy pounding paddy. The writer and some others were richly entertained. This Bhikkhu was a frequent figure in Courts of Law, gemming was his pastime, a revolver he carried hidden away in the folds of his robe.

A worldly monk who practised medicine in the South held evening parties in his *Awasa*. Police, Excise, and Sanitary Inspectors, Clerks, Chief Headmen, and merchants, who were his patients flocked to the *Awasa* for entertainment every week. The monk was a good musician—an expert violinist. Caffrinha airs floated from his instrument to enable his guests to dance. Tea, coffee, cocoa, and cooled drinks flowed freely. Those of his guests who desired intoxicants repaired to the lawn, where, under cover of darkness, they sipped their favourite beverages.

It was my misfortune once or twice to have been accosted in Colombo by indigent monks(?) who begged for silver coins wherewith to purchase cups of tea. On undertaking to procure for them the drink desired, these monks(?) wished to have coins instead.

Then there is the thirst for *Nayakaships*. Bhikkhus toppled over each other when the Ven. Hikkaduwe Sri Sumangala breathed his last, to secure the various Chief Priesthoods that Prince of Bhikkhus held. The present scramble for the Chief Priesthood of Sri Pada is certainly not edifying.

At a certain ancient temple in Anuradhapura a monk was gathering in shekels in the new *vihare*, telling the ignorant villagers that the images were of stone and had been unearthed recently, when, in reality, they were modern statuary of mortar or cement concrete. The writer pointed out to the monk the inadvisability of obtaining subscriptions by false means.

On Sri Pada a monk tried to manufacture a Bhagava Lena close to the summit, by excavating under a boulder. The Bhagava Lena is not at the summit, but somewhere near the foot of the Peak.

There must be an authority to disrobe and hound out dishonourable members of the Sangha. At present there is no authority or authorities who can command and have their orders carried out like the dignitaries of the Christian episcopalian churches. We want a few seminaries for training Bhikkhus to minister to the spiritual and material needs of their flocks. Young men of good education drawn from the lover and upper middle classes should be invited to join the Sangha. Now, those whose horoscopes fortell misfortune or early deaths are offered to the temples to be admitted to the Order, irrespective of their fitness or unsuitability for Holy Orders. Hence the large number of failures who have brought the Sangha into contempt and disrepute.

If the Reformation does not come from within then the laity, especially Buddhist Associations, Societies and the Congress of Buddhist Associations should devise ways and means of reforming the Sangha.

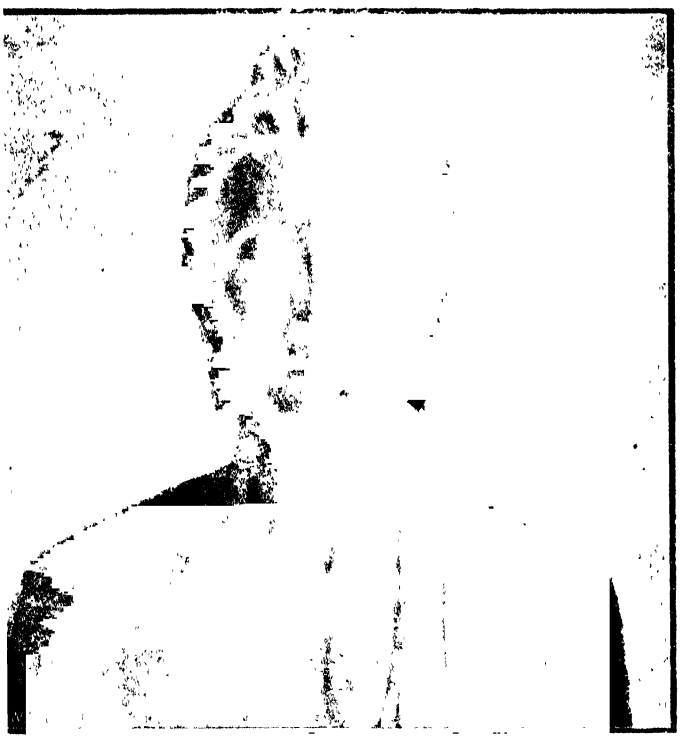
During the malaria epidemic some Bhikkhus volunteered their services and worked in the fever zones. These ministering angels were few. Let us have more of them in future. Let their noble example serve as an incentive to others of their kind to go forth and tend the sick. Relief should be well organised.

However, with better organisation in future, it is hoped our Bhikkhus will be in the forefront in future epidemics and calamities. Cholera did not scare away Rev. Fr. Cooreman of Hambantota when that scourge swept the south-east dry zone about 25 years ago. He was in the streets daily tending the sick and dying. At last he contracted the disease, collapsed, and died in the streets of Hambantota.

A Red Cross Society has been founded, an appeal has gone forth from Lady Stubbs calling for volunteers. Why not start a Red Swastika Society among the Buddhists like the Red Crescent of the Muslims ? Clergy and laity can learn first-aid, which will be an asset, as accidents occur almost

daily. What better sight would there be than to see a Bhikkhu rendering first-aid to the injured in our streets !

The Buddhist monks must march with the times. These views may be considered revolutionary, indeed they are. But what we want is a "Living Sangha" not a cloistered one. One that will give the helping hand to the fallen brother. Service to fellow mortals would gain love and prestige for the Sangha.



The Perfect Master

THE BUDDHA

By BHIKKHU ASSAJI

ON several occasions when being addressed as "Gotama," the Blessed One replied "Do not call me Gotama, friend. Gotama is dead, I am the Buddha." The one-time prince had overcome the life of the personality known as "Gotama," and was then expressing a consciousness much higher, superior to anything that even personality at its best has the possibilities of. He had withdrawn utterly from all inclination of personality : "It is not I, but Christ that lives in me" as Paul expressed it. "Just so, O Brahmin," the Blessed One said, "the blue lotus flower, originated in, grown up in, and stand there towering above the water, untouched by it : just so, Brahmin, I am born within the world, grown up within the world, but I have vanquished the world, and unspotted by the world I remain."

It is impossible for us to regard the Buddha as a mere teacher of ethics. Had he been but a simple-hearted moralist he would not have attracted the disciples and lay-followers that crowded around him. The teaching of simple morality would not have appealed to them. Ethical teaching, no matter how noble it be is of itself inadequate. Therefore there must have been a Something in his teaching, in himself, that raised him above the rank of a mere moralist; and that Something was the quality that appealed to men that convinced men, that attracted men; and that has remained in his Dharma as the secret of its long life and inspiration, and the secret of its appeal to our Western minds of to-day.

Let us frankly ask and answer this question in relation to the previous statement : Would mere ethic, mere morality, in themselves alone have been all-sufficient in the Buddha's Dharma and the cause of its long life, appeal and inspiration ? Most assuredly *not*. Look at the failure of our Western philosophy and religion !

What, then, emanated from him that drew all men to him ? What, then, is that Something in his Dharma which has caused it to remain among men all these

centuries an inspiration ? What is there in it that is attracting the intelligent people of the West ?

Mere ethics ? mere morality ? Most certainly not.

In analysing the circumstances which finally led to the preaching of the Dharma, we find the one-time Gotama enjoying a Great Bliss. He had discovered the source of pain and rebirth and the *karma* that led to rebirth, and through that discovery he had freed himself for ever from their chains. A closer analysis reveals that he had had an experience, and in that experience the Universe had unfolded itself before his mind's eye.

Briefly, we may say, he had entered into a Transcendental Consciousness, and in its contact he had realised his True Nature, his Essence.

Thus the secret of his magnetism and his Dharma lies in the fact that they were founded upon a transcendental experience. That they bear the hall-mark of one who had identified himself with the Truth he had realised. Truly did he say of himself : "He that sees me sees the Truth"— he was *the* Truth personified; Gotama was dead, the Truth was, "made flesh and dwelt among us."

So we see him, not as a dry ethical teacher, but as a man, a glorified, radiant, luminous, living in the perfectness of a transcendental realisation; a man who, facing the Universe and realising the source and conquering the source of humanity's sorrow, became the Lord of Compassion; a man, who, realising the cause and conquering the cause of men's anxieties, became the Great Physician—the Healer of men's minds.

Whenever I contemplate the picture of Amida Buddha, I see in it something most wondrous; I see in it a bold human concept of a man "who has laid hold of his innermost;" a concept portraying man in his emancipation from personality, radiant, glorious, beaming with compassion, love and wisdom, inviting man to "come and see." I see in it none but the man who, having thrown off the fetters of personality, has become a Buddha. I see in Amida Buddha myself, but myself won to the glorious attainment of the oneness of my Reality.

Thus the Buddha comes very close to us. He is not merely an historical personage; he is not to us merely a man who, some 2000 odd years ago founded a religion. No! He is to us something closer, more intimate, because he is none other but ourselves. What Gotama became, we can become; what Gotama experienced, we can experience. Then, indeed, and only then can we join in with him and say "Gotama is dead, I am a Buddha," or we may voice the experience of Paul and say "It is not I, but Christ that lives in me," or again we may exclaim "I and my Father are One."

Thus to become radiant and win the Final Goal, does not mean that we must perform an act of renunciation—renunciation is only for people who see life as a vast expression of pessimism.

To become radiant, one must develop insight into the true nature of, and constituents of personality; then must come the "letting go" of personality so that the Buddha-nature may manifest itself in all its glory. To win the Final Goal does not require a consecration to, but a living in our Buddha-Nature. It means the turning into selflessness the selfishness of personality through insight.

We see that the Dharma does not lead men to the Great Reality blindly, but upon a Path clearly defined. Neither does it demand of man more than he cares or is able to do. So, if the Buddha of ourselves is precious to us, let us contemplate it and let it thrill us as it did the disciples of old and those of to-day who have realised their True Nature. Let us, each of us who call ourselves his disciples, "lay hold of our innermost" and so transform ourselves so that we become daily like the picture of Amida Buddha, radiant and glorious, and raying out into the pain and sorrow burdened world, love, wisdom, compassion, mercy and peace. Then, indeed, and only then, shall we have accomplished the object of the Dharma, and become as the Buddha himself.

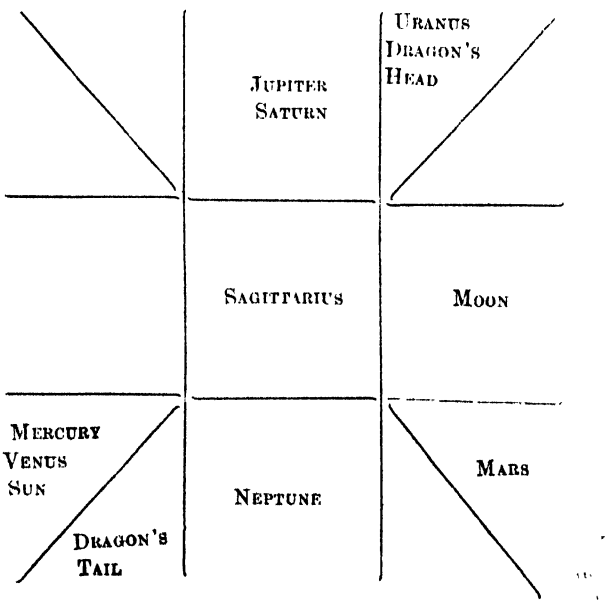
FUTURE OF THE BUDDHIST EMPIRE

By PANDIT M. J. R. SHARMA

ACCORDING to the horoscope of the present Emperor of the Buddhist Empire—Japan—it can safely be predicted that Japan will suffer terribly in a couple of years hence, although the end is rosy with possibilities of a Greater Japanese Empire.

To students of astrology, the nativity of His Majesty the Emperor of Japan, calls for the test of their critical judgment bringing into play their knowledge gathered from years of study, research and observation. His is the horoscope that unmistakably singles out its fortunate owner as one of the greatest warriors in the annals of military achievements and conquests.

Further, the hoary writings of the Vedic Rishis, Parasara and Jaimini, the recognised authorities on Hindu astrology, conclusively point to an imperial monarch the proud possessor of this unique chart.



Emperor Hirohito is reported to have been born at 10-10 p.m. on 29th April, 1901, at Tokyo.

A special feature in Hindu astrology is the attention it invites in a horoscope to a particular combination of planets or their aspects—known as *Yogas*. It is sufficient for our present purpose to indicate that the Emperor's horoscope is conspicuous for the presence of an exceptionally rare *Laxmi-yoga* and *Raja-yoga*.

Laxmi-yoga is the unique position in the *Kendra* or *Trikona* (i.e., 1st, 4th, 5th, 7th, 9th and 10th houses) of the Exalted Lord of the 9th house and the powerfully posited Ruler of the Ascendant (1st house). These conditions giving rise to the above *Yoga* are satisfied by the Exalted Sun and the beneficent Jupiter in the Emperor's horoscope.

According to Parasara, the *Yoga* is considered so powerful that it makes a man *Bahudesa-natho* (lord of many countries) and *Rajadhirajo* (king of kings). This *Yoga* by itself does not make the man the Ruler of the Land of the Rising Sun.

There is the all-powerful and brilliant *Raja-yoga*. A *Raja-yoga* occurs when the *Janma-lagna*, *Ghatika-lagna*, and the *Hora-lagna* are aspected by a planet in exaltation or one that is possessed of essential dignity (*Moolatrikona*, *Swakshetra*, etc.). Or, in the alternative, the *Rasi-lagna*, *Drekkana-lagna* and the *Navamsa-lagna* should be aspected by a planet in exaltation or one that is possessed of essential dignity. Even when two of these *lagnas* are aspected by a similar planet, one of the requisites for a powerful *Raja-yoga* is answered.

Raja-jyotishis (astrologers in the service of the Indian Maharajahs in medieval times) support this view in their commentaries on old Sanskrit *Sutras* on Hindu astrology.

In the Emperor's horoscope it is the dignified position of Jupiter, lord of the *Jenma-lagna*, the aspect of Jupiter on the *Drekkana* and *Navamsa-lagnas* and the very powerful *Raja-yoga* position of Sun and Mercury in the *Ghatika-lagna* that made *Laxmi-yoga* a reality. Another outstanding feature of the horoscope is the position of the *Jenma-lagna* in the first *Navamsa* of Sagittarius, the Moon in the first *Navamsa* of Virgo and the Sun in the fifth *Navamsa* of Aries—a sure indication of power to the Emperor, his country and his fighting forces.

The major-period of Dragon's Head has been running for the last 14½ years and will last for some 3½ years more. At birth the Dragon's Head was posited in the martial sign Scorpio in the 12th house and powerfully aspected by Mars, the God of War, from the regal sign Leo. And Sun, lord of Leo, was in exaltation in the *Ghatika-lagna* Aries which falls in the 5th house *Trikona*. This considerably strengthens the position of Mars; and Dragon's Head, the major-ruler, derives power by reason of the very favourable position of Sun in exaltation.

True to astrology, it was Dragon's Head, the major-ruler, and Mercury, the sub-ruler, that made the conquest of Manchuria possible when the former was in transit over Pisces and Aquarius (November, 1930 to December, 1933).

The anxiety and trouble caused to the Emperor over the recent military revolt was due to the position of Venus, the sub-ruler and lord of the 6th and 11th houses, in the *Pripu-sthana* or enemy house from Dragon's Head, the major-ruler.

The tail-end of the major-period of Dragon's Head (between 1937 and 1939) spells disaster and political unrest.

Deductions made from the celestial phenomena of recent times show that Japan and other countries will suffer terrible casualties in the coming great war of 1937—1939, followed by natural calamities such as earthquakes, pestilences, etc., destroying humanity at large.

To the good luck of Japan, Mars, its national mundane ruler, will be powerfully supported by Jupiter, lord of the Ascendant in the Emperor's horoscope, and this orb will ultimately lead the country to victory in the coming war and expand the possibilities of a greater Japanese Empire.

BE NOT ASHAMED

Be not ashamed, but steadfast stand !
True soldiers of the Law Divine :
By righteous words and noble deeds,
As holy lamps forever shine.

Be not ashamed though men refuse
To heed the Dharma's holy light;
Wisdom shall overthrow at length
The clouds of ignorance and night.

Be not ashamed to hold aloft
The glorious banner of your creed,
'Till from illusion, self and sin
The suffering sons of earth are freed.

If you would lead men to the light
And spread the Dhamma's holy word,
Let all your thoughts and deeds be pure
As true disciples of the Lord.

D. HUNT.

AJANTA AND ELLORA

By THEO W. LA TOUCHE

THE celebrated group of rock-cut temples, generally known as the Caves of Ellora or Verul are situated about fifteen miles from Aurangabad. Monsieur Thevenot, the well-known French traveller, was the first European to describe the Ellora Caves, which he called the Pagodas of Ellora. He gives a very quaint account of them and says that the people of Aurangabad told him "that the constant tradition was, that all these Pagodas, great and small, with their works and ornaments were made by giants but that in what time it was not known. However it be, if one considers the number of spacious temples full of pillars and pilasters, and so many thousands of figures all cut out of a natural rock, it may be truly said, that they are works surpassing human force."

Messrs. Fergusson and Burgess have described and classified these rock-cut temples at a comparatively recent period. The greater number of them have, however, suffered considerably, it is said, from the religious impulses of ignorant Mahomedans, who had free access to the place before steps were taken by the Government to ensure the preservation of these treasures of art. The pious Aurangazeb is said to have set an example to his subjects in mutilating the work of a race he detested as idolaters, by having the paintings with which the roofs and walls of some of the temples were decorated, destroyed by the application of fire.

Fergusson in his introduction to Major Gill's "Illustrations of Architecture and Natural History" observes: "Architecturally the Ellora caves differ from those of Ajanta in consequence of their being excavated in the sloping sides of a hill, and not in a nearly perpendicular cliff."

The temples are divided into three distinct series—the Buddhist, the Brahmanical and the Jain—and are arranged almost in chronological order. The cave known as Kailasa or Rangmahal, is described by Mr. Burgess as "one of the most remarkable of all the cave temples in India." It is an immense monolithic temple separated from the surrounding rocks and elaborately carved inside and outside and is the chief attraction to visitors. There are altogether over 30 caves or temples cut out in the rock.

The celebrated group of Buddhist caves containing the wonderful frescoes, are situated in the Indhyadri Hills about four miles from the town of Ajanta. The caves are situated in a most picturesque ravine.

The first Englishmen, who are known to have visited them were some officers belonging to the Madras Army, who went to Ajanta in 1819. For centuries the caves had been the haunts of wild beasts and Bhilis, who helped considerably in the destruction of the valuable paintings. Mr. Griffiths, of the Bombay School of Arts, who was sent out to Ajanta to make copies of the paintings by the Bombay Government in 1872 said that "the condition of mind which originated and executed the paintings at Ajanta must have been very similar to that which produced the early Italian paintings of the fourteenth century, as we find much that is common to both." Professor Lorenzo Ceconi, the expert Italian restorer, whose services were engaged by the Hyderabad Government in 1920 in connection with the preservation of the Ajanta frescoes, supports these observations.

In the village of Ajanta there is an interesting legend current as to how the caves and the wonderful paintings in them came

into existence. The legend has it that in the remote past there reigned in Ajanta a King whose eyesight was failing fast. Fearing he would lose the use of his eyes altogether he caused it to be proclaimed abroad that he was willing to give a rich reward, even to the extent of half his kingdom, to anyone who cured him of his defective vision. Several noted physicians from all parts of the country came forward and tried their skill but to no purpose. At length when the king was almost totally blind an old Sadhu dressed in rags repaired to the palace and undertook to accomplish the task in which the experts failed.

The Sadhu disdained on principle to accept any reward in the shape of land or riches, his only request being that the king should permit him to sit on the throne and rule the kingdom for the space of a day and a night. The king readily assented to these easy terms and the Sadhu restored the king's sight completely by the application of certain magical herbs he had brought with him. Early the next morning the Sadhu was proclaimed king and installed on the throne in his tatterdemalion glory.

The sun set that day at the usual hour but failed to rise at the usual hour the next morning. Darkness through which one could not see one's own hand settled on the land, and consequently the Sadhu still sat on the throne ! The king and all his lords and people were thoroughly panic-stricken and a general conference of all the wise men in the land was hastily held. After the duration of seven days and seven nights, which by reason of the inky darkness seemed one long drawn out night, one of the king's councillors had a sudden brain wave. He suggested that seven strong lunged trumpeters equipped with the loudest sounding trumpets in the land should climb to the crest of the hill which now contains the famous caves, and blow seven long resounding blasts to the welkin.

His advice was followed and at the seventh blast the darkness melted away like mist and the sun was seen rising in the fullness of its splendour. All eyes were then directed to the throne but it was empty—the Sadhu had disappeared with the darkness. A new wonder was then discovered. All along the sides of the hill upon which the trumpets were blown the now famous caves were seen with all their wonderful paintings in their pristine freshness and beauty.

THE PATH

For all who would attain
Perfection's lofty height,
Lord Buddha shows the Way
His blessed Path of Light.

Seek Truth with earnest zeal,
Stand firmly for the right;
Thy words and actions keep
From sin's corroding blight.

Do well each daily task,
Strive ever to excell;
Think right and oft on Truth
In meditation dwell.

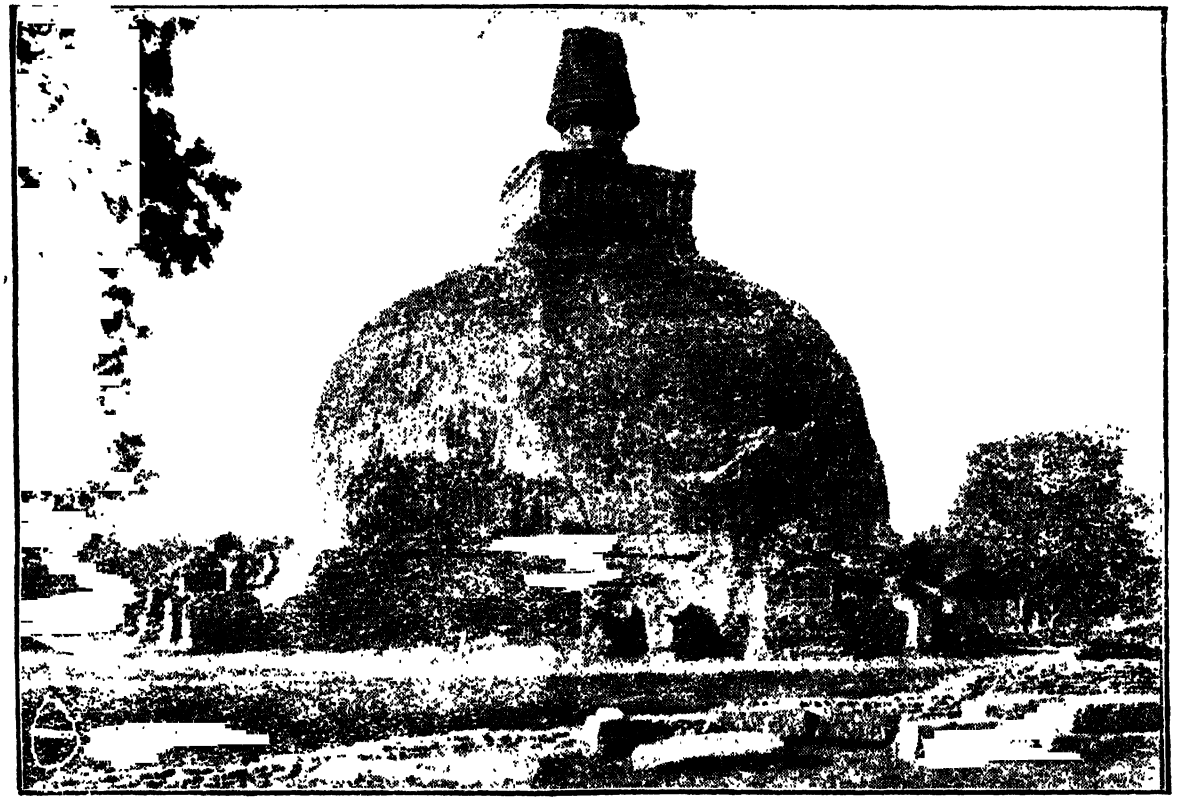
Tread well this Holy Path
So shalt thou gain release
From error, self and sin,
And find eternal peace.

A. R. Zorn.

WISDOM AND VIRTUE

By VEN. PELENE VAJIRANANA NAYAKA THERO

"THROUGH virtue wisdom shines," said the Lord Buddha, and it is the great glory of the Aryas that they paid no homage to intellect divorced of integrity. The true disciples of the Lord were as holy as they were wise, and they ever worked for the weal of the world. Their wisdom was for saving others, not for destroying; it was for leading others on the path of felicity, not for misleading them.



Kiri Vehera, Polonnaruwa

"The wisdom of the wicked," says the *Dhammapada*, "bringeth ruin both on himself and the world." The names of a million men that crowd the columns of history, and those of numerous men of the moment, remind us of the blessings the wise and virtuous men brought humanity, and the curse that came with the cunning, who, blinded by ignorance, prostituted their intellects for worldly gain.

Almost all the miseries of the world today are the direct outcome of this sad seduction of the intellect. Most writers are bent, not on telling the truth, but on earning a living even at the cost of the morality and happiness of the world. They know not how to use their powers, or if they know, they have not the courage to work their convictions.

This interesting contribution is translated from the Sinhalese by Bhikkhu Metteyya of Vajiarama.

But the beautiful Buddhist, even if it costs him death, strives with unflinching courage for the attainment of his ideal. Compassion is the motive that moves him and the bestowal of highest happiness on all living beings his sublime aim.

Punna, the saint so famed for his fortitude, said in his death bed :

Silamera idha aggo
Paññavä pana uttamo,
Manussesu ca devesu
Sila paññänato jayam :

" Virtue alone here excels : the man of wisdom best. Among men and gods alike : virtue and wisdom always win."

And it is a happy thing that *The Buddhist* has for its motto this beautiful utterance *Sila paññanato jayam*. That wisdom wedded to virtue ever wins is an eternal verity, the life of our Lord Buddha being the best proof of the truthfulness of the saying. The Lord Buddha, the most sacredly virtuous and transcendentally wise, he also set us the most noble and inspiring example to mould our lives after, and may it be the diligent endeavour of every reader of this journal to strive to reach the summit the Master attained.

Wisdom, in Buddhism, is the highest blessing that any man—nay any living being—can have, for it is through wisdom alone that one can help the world. Hence, it was to acquire this saving knowledge that the Bodhisatta suffered so many aeons, during which time, the poet of Rohana says in his *Jinalankäravarnavä,*

More than the waters of the ocean
his blood he gave,
More than the sands of the earth his
flesh he gave;
A heap of crownèd heads, higher
than mount Meru he gave,
And more than the stars of heaven
his eyes he gave.

Fulfilling thus the Perfections, he attained Omniscience which enabled him to know what is good and what is bad for beings. Then, through pure pity, he weened them away from all wickedness and took them to the Path of Peace,—to the sure Heaven of Happiness.

And it is the duty of all who follow the Sacred Master, to strive for the attainment of sublime wisdom that they may help this helpless world. Let them stretch the hand of compassion, even as the Master did, and heal this ailing world.

The Lord Buddha was the Perfect Physician that brought the world the Panacea, and every follower of his must be a healer of the world. Of a truth, a physician is every Buddhist, wisdom his surgical knife, and divine compassion the hand that holds it, and the operation performed by him brings the happiest results, every ease and the sure peace to the sick.

Wisdom must be cultivated : knowledge gained. Genius, a term which holds no mystery to the Buddhist, is talent or abundant wisdom. Through the fruition of past actions one becomes a genius. If one is not a genius in this life, he can, by sowing now the seeds of wisdom and by climbing now the difficult ladder of learning, become one in the next. Almost all great poets, philosophers and seers are genius, born of beautiful actions of the past. Hence genius is never a mystery, never the special grace shown by a god, but a great wealth one has inherited from his immaculate past,—and it is a weapon that he can wield both for wrecking or for blessing the world.

The unprincipled and self seeking man uses this weapon for murder. Ugly are his purposes and his actions gruesome. Almost all the great intellectuals of the West, to-day, are thus abusing their knowledge, for they device ways not for saving the world, but for destroying it. And the governments encourage and support them. But if the talent that is wasted for manufacturing new machines of destruction is used for devising ways of relieving the world, there will, before long, be great happiness everywhere.

But the West is not yet trained in compassion and it is for one and each Buddhist to show the world the way of love and sacred service.

Buddhism alone shows the way to the attainment of true wisdom. One may be a genius, but he is neither proud of his talents nor content with it. One may be well versed in all arts and sciences of this world, but he values it not as best. Yea ! he seeks the sweeter wisdom that frees himself and the world of all attachments, that cools for ever the burnings of the heart and produces peace.

He sees things as they really are,—that all paths of glory lead but to the grave, that life is all too short, that man has no time to hate and that a life of love alone is good. He sees all existence as Ill, he sees the arising of Ill, he sees the cessasion of Ill, and he sees the sweet path that leads to the cessasion of Ill. He sees that in his heart Greed, Hatred and Ignorance are no more. He fears none and trembles not at thunder. He knows the whole world, but the world knows him not. He loves all living beings, but none knows whence cometh that healing love, and he keeps vigil all night while the weary world sleeps. When death comes he shivers not, but follows him to the place of peace, leaving in this world the fragrance of his divine virtue and the Unfailing Light of his sacred wisdom.

His blessing brings happiness to the world for long.

MAN IS AN ANTHILL

By DAVID KARUNARATNE

"MAN'S body is but an ant-hill," said the Lord one day in the course of a conversation with the Elder Kumara Kasyapa.

Once when the Lord was staying at Savatthi in Jeta's Grove, in Anatapindika's Pleasance, the Elder Kumara Kasyapa was staying in the Andha-wana. Towards dawn there came to him, one day, a deity of transcendant brightness, flooding the whole woodland with his radiance. Standing on one side the deity said to the Thera, "Bhikkhu, Bhikkhu, I saw an ant-hill which smoked by day and flamed at night. A Brahamin came to that spot and said to the sage who was there 'Take your tool and dig it.' The sage dug it till he found a bar and cried out, 'Here's a bar Lord ! " 'Cast it out and dig on', said the Brahamin. The sage dug, and he found a frog. 'Cast it out and dig on', said the Brahamin. The sage dug, and he came on a passage which forked. Cast it out and dig on', repeated the Brahamin. And as the sage dug he came successively on a stainer, a tortise, a cleaver, and a joint of meat. All of them the Brahamin asked to cast out, and dig on. So did the sage. And at last he came on a harmless cobra. 'Leave the cobra alone, and pay homage to it', said the wise Brahamin, 'do not do the least harm to the cobra.' "

Thus the deity ended his tale; and he added, "O ! Bhikkhu, please take this tale to the *Thatagata* and find out an explanation. In the whole universe, with all its *Devas*, *Maras*, *Brahmas* and men, I see no man whose interpretation of this tale can prove convincing, save the *Thatagatha*, All-enlightened." So saying he vanished from sight.

Early morning the Elder Kumara Kasyapa came to the Lord and after due salutations sat down by a side to narrate the interesting tale to the Lord. And after the narration he asked the following questions from the Lord : "What is the ant-hill ? What is the smoking by night ? What is the flaming by day ? Who is the Brahamin ? Who is the sage ? What is his tool ? What is his digging ? What is the bar ? What is the frog ? What is the passage which forked ? What is the strainer ? What is the tortise ? What

is the joint of meat ? and what is the cobra ? "

" O ! Kasyapa ! The ant-hill typifies the body which is made up of four elements which are impermanent, being subject to 'attrition, abraision, erasion, decay, and dispersal.'

" The smoking by night is what by night-man thinks about and ponders deep on the next day's doings.

" The flames by day are what, after thinking about and pondering deep by night, a man executes by day; by word, deed or mind.

" The Brahaman stands for the Truth-finder, the *Thathagatha*, the Arahath-all-enlightened, who guides man, God, Brahma, and all in the path of righteousness; in the path which leads to Nibbana, the place of eternal bliss.

" The sage typifies the Bhikkhu, the Almsman under training.

" The tool is the noble wisdom.

" The act of digging is perseverance in effort.

" The bar signifies collossul ignorance, which the Bhikkhu under training has to cast out and fling away.

" The frog signifies the constant wrath arising eventually from unrest, which too, has to be cast out and fling away by the Bhikkhu under training.

" The strainer represents the five-fold hindrances of passion, ill-will, physical laziness and intellectual laziness, worry and doubting.

" The tortise is an emblem of the five-fold grip on continuing existence—though visible forms, feelings, perceptions, plastic forces, and consciousness,—which is bidden to cast out and fling away.

"The cleaver indicates the 'five pleasures of senses, preceding from sights, sounds, odours, tastes, and touch; all of them pleasant, aggreeable and delightful; all of them bound up with pleasure and lust'—which he is bidden to cast out and fling away.

" Last of all, the Cobra is the symbol of the Bhikkhu in whom the cankers (*avasa*) are no more, who has greatly lived; whose task in done; who has got rid of his burdens; and who has finally won his weal, whose bonds to life (*sanyojana*) are now no more, and who has by his wisdom found out deliverance."

So ended the Lord, his explanations of the group of questions put before him by the Thera. And the Elder Kumara Kasyapa rejoiced at the preaching.

THOUGHTS ON A BUDDHIST GRAVE

Here nothing is; only a worn-out thought
Whose parent mind thinks elsewhere thoughts anew.
Here's but the ashes of a garment, wrought
With mental fingers by yet living you.
Life only is, Life the Immortal Womb
Whose insubstantial children live their day
And mourn the contents of a closing tomb,
Forgetful they are substanceless as they.
The world is but a grave wherein we find
Only the drifting shadows of Pure Mind.

T.C.H.

IF RELIGIONS JOIN HANDS

Dr. G. P. MALALASEKERE

in his address at the World Congress of Faiths.



Dr. G. P. Malalasekere

IT strikes me as a very happy coincidence that the activities of the World Fellowship of Faiths should have begun on July 3rd, the full-moon day of *Asalha*. For it was on this day, exactly 2525 years ago, that the Buddha, the Enlighened One, preached his first sermon, the *Dhammacakkapparattana*, the establishment of the Kingdom of Truth.

It is customary to sum up the Buddha's teachings into a central formula, called the Four Aryan or Noble Truths.

The Buddha did not claim them as special revelations that came to him; they were intellectual discoveries, direct cognition of which he arrived at by concentrated effort, through dint of penetrating inwards into the spiritual realm.

The blind acceptance of these Truths, either through unquestioning faith or through compulsion from outside, is not of the slighest avail.

In fact, the Buddha definitely warn us against accepting any statement, as true, even his own, merely because it has authority or the claim of spiritual insight behind it.

There is no need to stress at this stage of our deliberations that the salvation of the modern world can only be attained by a fellowship of men. There can be no question, either, that such fellowship can best be secured through religion. For religion's sole concern is with humanity.

Science may include in its field of knowledge the starry world and the world beyond it; philosophy may try to find some universal principle which is at the root of all things; but religion inevitably concentrates itself on humanity, which illumines our reason, inspires our wisdom, stimulates our love and claims our intelligent service.

It is religion that imparts a unique value to our personality in all its completeness, curbing and stressing in proper places, establishing a balance of lights and shadows in the background and the foreground.

Real religion does not go beyond the human sphere as its goal; salvation is to be obtained not elsewhere in some other sphere, but in this world, as human beings.

The aim of religion is not the ecstasy of lonely souls but the spiritual emancipation of mankind.

We who seek to promote world-fellowship must first cultivate fellowship among ourselves. We must lay aside the partisanship which has so disfigured and paralysed religion and the petty orthodoxies that are fostered in little coteries, sects and societies. Reconcillation is the spirit of the age.

The followers of the various religions must learn to respect and revere each other.

Forbearance is not enough, because it means unwilling consent to let other people hold views different from one's own.

Nor is Tolerance enough, for Tolerance has an intolerable air of patronising condescension about it. What is needed is appreciation, the spirit of eclecticism.

It is not that we want an esperanto religion; it is unity we seek, not union, and that unity will come through differentiation rather than amalgamation.

Differences there have been and will be; they must continue; an undue emphasis on uniformity often results in disaster. It is by the discovery of the affinities of his own nature that man is to be brought into fellowship with man.

And may I submit that this consideration would necessitate a new attitude in missionary religions ?

Ours is a noble purpose, a task for heroes. We have been drawn together from the ends of the earth by a great hope, an inspiring vision. Though differing in temperament, training and tradition, we here find ourselves in a fellowship, thrilling with the confidence that our aim is capable of achievement.

It is easy to mutter formulas and echo phrases, to scold the sceptics and to love ourselves. But we want to do more, we are prepared to live dangerously, to show boldness to take the risk that must be ours, to make magnificent experiments that tremble on the edge of failure.

Many centuries ago the Buddha, that incomparably fairest and noblest blossom on our human tree, the Buddha, spoke of fellowship. He called it metta or maitri, friendliness and envisaged a world where all beings lived in a spirit of infinite fellowship.

Metta-Brhama-Vihara, he called it—not deceiving each other, not despising anybody, anywhere, never in anger wishing anyone to suffer, through body, speech or thought. Like a mother maintaining her own only son with her life, keep thy immeasurable loving thought for all creatures. Above thee, below thee, on all sides of thee, keep on all the world thy sympathy, and immeasurable loving thought, limitless unbounded, in every moment of thy life.

AROUND THE WORLD BUDDHIST NEWS

PARAMANAND, a young Buddhist monk, has reached Shanghai from Calcutta, after walking for two years through 3,000 miles of highly variegated country.

Paramanand's trip cost him nothing. Hospitable monasteries along his way supplied him with bed and food, and he reached Shanghai still attired in the henna-coloured robe which he wore when his travels began in the spring of 1934.

The study of Buddhism was the chief motive in causing this young man to undertake a journey which led him through a variety of adventures and perils including robbery of some books and garments taken by a Chinese whom he had met on the way and considered a friend.

Paramanand graduated from Calcutta University in 1930 and speaks good English. For some time he preached in various cities of Central India.

"Then I decided to see what Buddhism was like in China," he said. "So two years ago I started walking from Calcutta, going first to Rangoon, Burma, which took three months, and then starting northward."

After calling at Kipling-famed Mandalay, which he found a strong religious centre with more than 1,000 Buddhist monks, he wandered through the Sagah hills and over mountainous country into Yunnan, China, where he found rough going with narrow footpaths through mountain country. It took him six months to get from Rangoon to Yunnanfu, the capital of the province.

It was at this stage that he suffered robbery, at the hands of one whom he believed to be "a good man," but who stole virtually all he had.

Shanghai is not the monk's final destination, for he expects to go to North China with Wutaishan, a famed Buddhist centre in northern Shansi, as his final destination. He expects to stay there a year, studying at the more than 100 monasteries of the district, after which he may go to Japan or back-track to Tibet.

ASOKA'S EXAMPLE

THE famous King Asoka had the principles of Buddhism inscribed in popular language in rock edicts and on pillars throughout the length and breadth of his vast empire, while religious ministers were appointed to impart such principles and to encourage their observance.

Thus said H.H. the Gaekwar of Baroda who presided at the first public meeting of the World Congress of Faiths, in London, held in the early part of July.

The long and peaceful reign of Asoka, whose work for the uplift of humanity is almost unequalled in the annals of Indian history, he continued, is a glorious and abiding testimony to the security in peace and goodwill which can be secured by moral and religious uplift without resort to force and fear. What a pity that this magnificent example was not followed through the many changes of later centuries. Yet the writing is still there for those who care to read. I would say that in India, the land of many religions and superstitions, my countrymen devoted more attention to the great truths preached by Asoka and worked with sympathetic understanding for the well-being of society. If they did so, I am sure that the majority of their trials and tribulations would soon disappear.

The creed which Asoka accepted and preached so fruitfully is fundamental in all religions and all moral philosophy, and it is true of all ages. Among the truly enlightened, religion has always implied fellowship of faiths and fellowship of mankind. The Buddhist preaches universal friendship and universal compassion, and where Hinduism says "A wise man looks upon others as himself," Christianity preaches "Love thy neighbour as thyself." It is only the bigoted adherent of a particular faith who emphasises the narrow meaning of religious union as restricted to members of that same faith.

JAPANESE BUDHIST NUNS

A WARM welcome was extended to Chi-u-ni-oshi and Na-shi-Maru, two Japanese Buddhist nuns when they arrived in Rangoon from the Straits Settlements. The visitors left Japan some time ago and have since visited Honolulu, Yokohama, Kobe and Singapore.

The two nuns are on tour studying Buddhism found in countries other than in Japan. On their return home they intend to deliver a series of religious discourses.

BUDDHIST ACTIVITIES IN CEYLON

A PICTURESQUE ceremony was held in Kelaniya on July 29th when the five Chinese monks, who arrived in Ceylon last April and were ordained at the Vajirarama on Vesak Day, were received into the Higher Order (*Upasampada*) according to the age-old rites of Buddhism.

In the middle of the Kelani River was an elaborately ornamented *mandapa* where the Chinese Samaneras were taken one by one to be ordained.

Thirty priests including the Chief High Priest of the Amarapura Sect officiated at the ordination. The ceremony commenced at 5 o'clock and lasted till 10 p.m.

The river-side was beautifully illuminated with electric jets and bore a festive appearance, but was calm and pleasing in its serenity.

The event recalls a like occasion when well over 400 years ago Kelaniya figured in a solemn and stately ceremony held on the river when 44 Burmese priests sent by the King of Pegu received their *Upasampada* ordination from the spiritual successors of Mahinda in the reign of Bhuvaneka Bahu.

The five Chinese monks who have now become fully-fledged Buddhist priests from the 29th will remain in Ceylon for five years undergoing a course of instruction in the Law by the Venerable P. Vajiranana Thero and Narada Thera. After the five years' course they will return to China where they will propagate Theravada Buddhism in their country.

Since their arrival in Ceylon Narada Thera has been instructing them in the first principles of the Vinaya.

TWO BUDDHIST FESTIVALS

TWO popular Buddhist festivals are to be celebrated during the first week of this month, one at Seruwila in the Eastern Province and the other at Mutiyangana in Badulla.

At Seruwila is one of the oldest dagabas in the Island in which is enshrined one of the well-known relics of the Buddha. This shrine was overgrown with jungle for several centuries and it was only recently that it was restored. After this pilgrims in increasing numbers began to visit the shrine.

An added facility for pilgrims visiting this shrine is offered this year by the railway. The holders of cheap tickets are allowed on their return to break journey at Galoya or Kalawewa for the purpose of visiting the sacred shrines at Polonnaruwa.

TEMPLE LEVY

IT is understood that the question of the Temple Levy to meet the expenses of the working of the Buddhist Temporalities Ordinance by the Department of the Public Trustee will be placed before the State Council shortly after the third reading of the Budget.

The Executive Committee of Home Affairs, it is learned, recently arrived at a decision on the mater.

ANCIENT MONUMENTS

IN an interesting lecture delivered at the Vivekananda Society Hall, Colombo, on July 22, on *The Monuments of two Ancient Capitals of Ceylon*, Dr. Andreas Nell had many interesting things to say.

The "Thrivanka" stone statues, he said, were only figures of Bodhisatvas and not of the Buddha as was generally believed. The Doctor was also of the opinion that the huge stone figure at Polonnaruwa was not that of Parakramabahu, but that of Agastiar, a teacher and not a King. The belief that that figures with the ola book in hand was looking at the *Potgula* was not correct. What was believed to be the *Potgula* was a Cambodian *Vihara*.



The five Chinese Buddhist priests who received the Upasampada ceremony, on the 29th. could be seen standing. Count from the left

With reference to the Vandalism of the Dravadians and of some of the Sinhalese Princes, who pillaged temples and removed treasures to carry on their internecine wars, Dr. Nell said that instances were not wanting of restorations being undertaken by one Prince after a sacred building had been destroyed by another. The Abhayagiri Vihara, where a statue of the Buddha which had jewels for eyes, a diadem of ray made of precious stones, dark blue saphires for the coil of hair and golden robe, which had been despoiled, was restored through the piety of a Queen.

The Thuparama in Polonnaruwa, though believed to be a *Vihara*, was once a Hindu Kovil, which had been transformed later into a *Vihara*.

The slides shown included interesting rock carvings, the ruins of a *Vihara* where once the Tooth Relic was kept, a stone pillar that marked the "Elara Sohona."

ANOTHER ORDINATION

AT the historic Raja Maha Vihare in Kotte an *Upasampada* ceremony was held in early July Thousands of devotees flocked in to witness the ceremony.

According to the *Ceylon Daily News* of the 100 applicants for Bhikkhuships about half the number were accepted for ordination. These candidates, in accordance with ritual that has come down through the centuries dressed like princes, heavily garlanded with gold necklaces, etc., and richly perfumed, are conducted in magnificent *peraheras*. On arrival at the ordination hall they "renounce" their costly apparel and all worldly goods and appear in the costume of *Nagayas*—pure white dresses, like those taking *Sil*, with white turbans. After the ordination they retire to a room where they put off the *Nagaya* costume and don the monk's garb.

BUDDHA RELIC ENSHRINED

AN impressive ceremony took place on July 21st at Paramananda Vihara, Kotahena, when a relic of the Buddha was enshrined along with other offerings at the newly erected "flower house." Mr. P. M. Seneviratne, proctor, performed the ceremony. The casket containing the relic was taken in procession from the temple library and placed in a niche that had been specially prepared for holding the relics.

The sacred relic is said to be one of several which were found about 40 years ago at Medagampola Rajamaha Vihara in the Kurunegala district, which is believed to have been constructed by King Devanampiyatissa. The dagaba in the temple which was in a ruined state was being excavated for the purpose of erecting a new dagaba when a casket containing the relics was found.

GOLDEN BUDDHA IMAGES

A BURIED treasure has been unearthed at an old Buddhist Temple, at Kongoda, in the Kurunegala District. Large numbers of devout Buddhists are flocking to the temple to view the relics which are now exposed. The treasures are :—Two golden images of the Buddha and ten others in other metals, two shrines, three relics encased in a silver receptacle, and two bowls of the size of finger-bowls with lids, one of them ornamented with stripes of fine gold work and studded with gems.

RELIGIOUS EDUCATION

ALL educationists admit the value of religious education in the building up of character. But it can only yield full benefit if it does not come into conflict with the religious life of the parents. Taking a boy out of his own religious environment and bringing him up in an atmosphere alien, if not actively hostile, to his own religious beliefs creates a clash which has a weakening influence on his character. To judge from the figures supplied at a meeting of the Education Society of Ceylon, the condition of the religious education in Ceylon schools appears to be deplorable. In very many schools the majority of the pupils do not belong to the denomination of the management. We are proud to state that 99.9 per cent. of the pupils in our school come from Buddhist homes. Thus said Mr. J. N. Jinendradasa, the Principal, of Nalanda Vidyalaya at the Vidyalaya Prize Distribution on July 10th.

The Vidyalaya attaches great importance to the development of the religious life of its pupils. The religious and moral tone of the school is of a distinctly high order, thanks to the untiring efforts of the Rev. Heenetiyane Dhammaloka and his assistant Bhikkhus.

WAISAKHA COLLEGE

THE new two-storeyed building of the Sri Waisakha College, Wellawatte, the foundation stone of which was laid by the late Sir Graeme Thomson on May 31, 1932, was declared open by the Governor, Sir Edward Stubbs, on July 25th afternoon.

In the course of a meeting that followed, the Principal, Mr. D. J. Kumarage, read an interesting report in which he stated that there were 350 pupils now as against 191 at the beginning of February last year. This year Pali was included as a subject in the upper classes and Rural Science in the post-primary classes. The Sinhalese language occupied an honoured place in the curriculum.

"We teach our pupils to look upon manual labour as honourable," the Principal said. "I am proud to be able to say that in the construction of the building our boys in their own way rendered valuable service with the hoe and the earth basket, the spade and even the trowel."

WELLAWATTE BUDDHIST SOCIETY

THE Hony. Secretary of the Wellawatte Buddhist Society writes :—

Started in March, 1933 with the object of working for the physical, social and spiritual well-being of the Buddhist residents, the Wellawatte Buddhist Society has, today, a pround record of useful work to its credit. Apart from other activities such as literary and sports, the Society conducts regular Sunday sermons and arranges occasional public lectures.

The Society now badly needs a home of its own. The Society has selected a suitable site of 40 perches in Boswell Road, Wellawatte, to build its own home. A sum of Rs. 8,000 is needed to purchase it. At least 20 perches must be bought to erect even a temporary structure to house the Society as the Rs. 300 we pay

annually, by way of house rent is a big drain on the funds of the Society.

This is a laudable cause and should appeal to every Buddhist to assist the young but progressive Society to achieve its great and noble cause.

CHINA

To The Editor,

The Buddhist.

DEAR BROTHER,

I would like to draw the attention of the Buddhists in Ceylon to an excellent piece of work which they can do for the Buddhists of Indo-China. Now that some Chinese Buddhist priests have come to Ceylon to learn the presentation of Buddhism characteristic of the Southern Church, the work which I suggest will be far easier.

During the month of March last, my Theosophical travels took me to Cochin China, which is one of the Provinces of Indo-China, a Colony of France. One of the departments of Cochin-China is French Cambodia. All Indo-China is practically Buddhist in sentiment. I say practically, because wherever there is Chinese Buddhism, it has blended to some extent with streams of ethical teaching represented by Confucious and Lao-Tzu, which existed in China before the arrival of Buddhist missionaries. As anyone who studies these two religions of China will realize that there is nothing in them fundamentally contrary to the ethical precepts of the Lord Buddha. Therefore in Indo-China in Buddhist temples, there are also Divinities and altars of the ancient cults. Indeed, it is quite a common thing in China to talk of "the three Religions"—Confucianism, Tao-ism and Buddhism, as three aspects of the one common dedication to the higher life.

During my two weeks in Cochin-China, I visited several towns and obtained a clear idea of the whole situation. It was necessary to talk with the Annamites in French as they do not know English. Already there are two Theosophical Lodges in Cochin-China, and both contain enthusiastic young men and young women. All these Theosophists are most anxious to revive Buddhism, which is there very much merely a form. The Chinese priests are little versed in doctrine, and while good men, are incompetent today to give any lead to educated men and women who desire to make Buddhism of full practical application. A group of Theosophists has already been publishing a magazine to revive Buddhism.

My suggestion is that if it were possible for some young priests to be invited from Indo-China, they too might have the same advantage as the Chinese priests, so as to know the Pali tradition. Buddhism in China follows the Sanskrit tradition from North India. The chief difficulty in the way is that anyone who desires to help in the revival of Buddhism in Indo-China must know French.

In connection with helping the Theosophists in their work of reviving Buddhism, one contribution which I made was to arrange for the publication of a French translation of *Bauddha Sisubodhaya*, the little Buddhist catechism on which most of us were brought up when in Buddhist Schools. The translation was made at Adyar by several French Theosophists gathered at the last Theosophical Convention, and it was printed and published also at Adyar. 500 copies were taken to Cochin-China for free distribution.

Should there be any who desire to take up this matter, I recommend them to communicate with the principal worker in the revival of Buddhism, the Editor of the magazine to which I have already referred. He can read English, and probably will be able to answer enough in that tongue to be understood. His name and address are :

Monsieur Pham Ngoc Da,

Instituteur,

Chaudoc,

Cochin China.

I should mention that if any useful work is to be done for the Buddhists of Indo-China, the worker from Ceylon who proposes to do it must recognize that the Pali Buddhism in Ceylon, Siam and Cambodia is not the only form; Chinese Buddhism has come from the Sanskrit stream of Buddhism which went from North India by way of Tibet. There are undoubtedly many aspects of Buddhist teachings which have dropped out of the Southern tradition which existed in the Northern. It would be futile for any Southern Buddhist to consider the various aspects of the Lord Buddha such as Amitabha Buddha and Buddha Avalokiteshwara, as merely accretions. Similarly, no mistake should be made regarding the aspect of the Lord Maitreya Buddha as Kwan-Yin, the Goddess of Mercy who protects children and suffering beasts. More striking still is the Chinese conception of Him as the God of Joy, often called "the laughing Buddha."

Yours Sincerely,

C. JINARAJADASA.

Sydney, Australia,

19th June, 1936.

Y. M. B. A. FORT BRANCH BUILDING FUND

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Total collections up to 25-7-86. Rs. 9,407.79
(To be continued).

OBITUARY

Mrs MALLIKA HEWAVITARNE LAMA ETANI

AS we go to press we received with deep regret the news of the death in her 90th year of MRS. MALLIKA HEWAVITARNE LAMA ETANI, which occurred on July 27. Widow of the late Mudaliyar Don Carolis Hewavitarne, who founded the firm of Messrs. H. Don Carolis & Sons, she was a devout Buddhist, who dispensed much charity and founded the Mallika Home for Destitute Women.

The deceased was the mother of the late Ven. Devamitta Dhammapala, the late Messrs. Edmund and Simon Hewavitarne, the late Dr. C. A. Hewavitarne and Mrs. J. Munasinghe. She leaves behind 18 grand children, including Messrs. Raja and Neil Hewavitarne, State Councillors.

Mr. D. H. P. MUNASINGHE

We regret to record the death which took place on August 5th, at Nugegoda of Mr. D. H. P. Munasinghe. The late Mr. Munasinghe was a landed proprietor of Nugegoda and several of his sons are active members of the Central Y.M.B.A.

Mr. H. D. D. Munasinghe, the Manager of the "Buddhist," is one of the sons of the deceased. Our sympathies go to the breaved family, particularly to Mr. H. D. D. Munasinghe.

MONSIEUR E. de M. MALAN

The death is announced of Monsieur E. de M. Malan a prominent member of the Buddhist movement in France. He was a member of the Buddhist Society of Great Britain and Ireland. Before the War, he joined the "Amis du Bouddhisme" when that Society was founded and held various offices successfully. He was an ardent Buddhist and practised what he preached.

THE BUDDHIST

"Sila Paññanato Jayam"

VOL. VII | Published in Colombo New Series | SEPTEMBER 2480 / 1936 | Registered as a Newspaper at the G. P. O. | No. 5

THE USE OF DRINK

THE idea that a Buddhist may entertain his friends to something that is strictly prohibited in his religion is an exhibition of moral weakness which calls for strong condemnation. What should, for instance, the public think of a Buddhist who indulges in drink at the anniversary of his son's birthday ?

The use of liquor at birth-day parties and social functions by Buddhists contrary to the direct teachings of their faith is often due to a false conception of hospitality. We presume, in many of these cases, the self-same people are strongly opposed to the use of drink and would not indulge in it themselves. But whenever a social function is held by them, they provide their guests with drink as a matter of course. This is due to their blind yielding to that worst of tyrannies—the force of social custom.

There is also yet another influence which operates in the case of some. There are people, who though they do not particularly care for drink, still do not wish their functions to lack pomp and circumstance. Fashion deems drink a necessary feature of social functions. This decides most hosts and hostesses, whatever their personal religious scruples may be to yield to the worldly consideration. Perhaps, no one regrets more than these very people their weakness in yielding to such an unworthy influence. But they are helpless to assert themselves against the force of false social values. This is where public opinion can help them. We must show them that the public no longer assign a position of respectability to drink. But even more than that we must strengthen their moral sense and earnestness. We must teach them that to obey their religion is a higher duty than to follow social observances.

BUDDHA GAYA

INDIA'S noblest gift to the world is the practical religion of Lord Buddha in its pristine purity, and, India, where the greatest of all world teachers attained what all humanity is striving for is a magnet attracting to its magnetic centre, Buddha Gaya, thousands who accept the Buddha as their teacher and guide. Although Buddhism is no longer under the fostering care of religious India all Buddhist eyes are fixed on this spot made sacred by the Perfect One.

The Buddha Gaya question is once again to be brought before the Indian public. The demands of the Buddhist are just. They want this historic site to be under the management of Buddhists, and they want full freedom of worship.

If the Indians realise the gravity of the injustice under which their Buddhist brethren are labouring they will join with the Buddhists in their battle and the day will not be far distant when this sacred spot will be restored to its positive position as a Buddhist place of worship.

NOT TO THE FORM BUT TO THE SPIRIT

By DHARMA GUPTA

TO a Buddhist the Poya-day is the most spiritual day in the month. In Ceylon the Poya day presents the most beautiful and gorgeous spectacle. I believe it has no parallel in any other country—whether Buddhist or otherwise.

As the fullmoon rises in the Eastern sky casting her silvery rays upon the white Dagobas, the picturesqueness of temples increases. It is indeed a pleasure to behold the sight of thousands of Buddhists—both young and old—clad as a rule in white, wending their way to the neighbouring temples with flowers and various other offerings in their hands. As soon as they enter the temple premises they become completely transformed, for they know that they are within the sacred precincts. Even the most hideous criminal is a saint within the temple. He is permeated with the peaceful and serene atmosphere of the sacred spot.

The devotees at first wash their hands and feet, take some flowers and go to the shrine room or *Cetiya* and offer them with great reverence. Their minds are temporarily cleansed and they aspire to attain *Nirvana*.

They go to the *Cetiya*, and go round it vanish the darkness of ignorance—*Avijja*.

They go to the *Cetiya*, and go rount it three times reciting *Gäthäs* in Pali—at times not knowing even the meaning and pay the highest homage to the invisible relics enshrined therein. Finally they offer their salutations to the majestic Bo-tree, the symbol of enlightenment, and if circumstances permit, sit in the preaching hall and listen to the *Dhamma* with rapt attention.

The Poya-day observed, rituals and ceremonies gone through, they leave for their homes with contented hearts, having acquired 'lot of merit.'

Is this Buddhism ? Are these rituals and ceremonies necessary ?

Well, they are essential, though not absolutely necessary. They are the preliminary stages of any religion.

The ordinary mortals, for instance, cannot concentrate their attention without an image before them. The mere sight of his august personality instills *Saddha* into their hearts. They offer flowers the symbol of purity and simplicity, as a token of gratitude to their Master and meditate on his virtues. They feel that they are in the presence of the Buddha the embodiment of everything that is good.

Lamps they light, sometimes to the extent of 84,000. Sheer wastage ! Isn't it?

Nay, be more considerate. Take not the materialistic or the utilitarian altruistic in this respect. The *Pahan Puja* is a great sacrifice on their part, and they really enjoy the innocent display of their innate *Saddhä*.

After all, are not these mere external formalities ? Yes, they are. Yet the observances of such outward forms do not tend to any demoralisation. They are a blessing in one way at least to a certain section. Attachment even to the form is far better than mere criticism and becoming irreligious.

We must not at the same time forget that they are *Amisa Puja*. We should pay more attention to the spirit of the Buddha's preaching than to the form.

What is the use of all these *Pujas* if you do not at least observe the Five Precepts ?

How many of you could boldly say that you are ideal Buddhists who adhere to these five rules of regulated behaviour ? How many of you would not violate them if your interests are at stake ? You recite the *Pancha Sila*. Do you really think of their meaning when you do so ? You can answer the question yourself.

I was once travelling by train and I heard a fellow passenger say—"I really enjoyed the place. At night I go to the forest with rifle in my hand. Well, that's sport, although I am a Buddhist."

Is this the type of Buddhists we should like to create ? We should be Buddhists not in name but in spirit.

My dear reader, do you really act according to your good judgement when you unwittingly say that there is no harm in breaking eggs ? "If really there is any evil in eating eggs, which we relish so much, then certainly it is an evil to eat jak seeds (කෆාඩ්ඩි) you will remonstrate.

What an amount of evil *Kamma* these helpless chicks have accumulated in the past ! What an amount of evil *Kamma* for the sake of their stomach these kind-hearted Buddhists accumulate. Are they to be blamed ? Nay, they are to be sympathised. They are still groping in the dark. They will one day see the light.

I would like to put a question to all prospective bridegrooms—impertinent though it be.

Do you sincerely act the part of good Buddhists when on your wedding day you cause thousands of innocent creatures who are still in their embryonic period, to be killed and utilised for magnificent wedding cakes ? What a wholesale slaughter on this auspicious day of yours ! Is this *Mangala* or *Avamangala* ?

Buddhists are reputed to be kind-hearted. But just think of the number of animals slaughtered for our sake ! Perhaps you do not know that not less than 260,000 cattle were killed in Ceylon last year to satisfy our rapacious stomachs, despite the fact that 61% of the population are Buddhists.

Once a non-Buddhist vegetarian questioned a Buddhist whether he ate flesh. Promptly he replied : "Well, we never eat *beef*, but we eat only mutton." Evidently he was under the impression that mutton does not come under the category of flesh, or that there was less sin in getting poor goats killed.

Please do not misunderstand me. The Buddha does not prohibit flesh-eating, if it is obtained under three conditions. The Buddha neither objects to abstenance from flesh-eating.

Let us seek ourselves. Let us be true to the spirit, then we will be true to the form as well. Let us leave the gross aside and take the subtle. Day by day let us think "we are good, we are pure, we are holy." Then that happy day will come when you will be the embodiment of everything that is good, pure and holy.

THE WISE

A man who is versed in the Sacred Scriptures may for all that be a fool : the truly learned is he who acts wisely. The mere name of a drug will not cure a man of his disease.

Man may live very few years on earth, but if that short time is passed with honour, associated with knowledge, vigour and glory—that wise men call life.

Hitopadesa

THE ACT OF DANA

By Dr. W. A. De SILVA

ACTIVITIES shape the character of a being. Those that promote a progressive life take three principal forms. *Dana* (giving), *Sila* (ordered conduct), and *Bhawana* (training of the mind through concentration, reflection and meditation).

The act of giving when correctly practised, leads to unselfish conduct and to thoughts of kindness, compassion, and universal friendliness. The journey of a being in *Sansara* life is a long one, and its course is continued through acquisitiveness due to ignorance (*avijja*) of the roots of selfish thought and the method of uprooting such roots.

The activity of giving or *Dana* is manifold. It consists of bestowing material gifts from one's possessions, of personal service, of rendering protection and relief to those in distress and of imparting instruction and advice for the welfare of others.

Those who particularly deserve the receipt of material gifts are the poor, the traveller whose means are limited, the beggar who asks for relief and the religious devotee who is precluded from engaging in a householder's duties and who lives on the alms given by others. Material gifts should be those that a receiver can make material use of and what the giver can bestow lawfully and without injury to others.

A Bhikkhu according to the rules of the order of *Sangha* should not give away certain articles or perform certain services for the benefit of householders, viz :

He should not give away materials that belong to the *Vihara* or to the members of the Order.

He should not give away flowers, leaves, fruits, tooth sticks, water for mouth washing, powders used in rubbing on the body and bathing water to a householder.

He should not resort to flattery, praise and showing attachment to children with the object of gaining the favours of parents and elders nor should be engage in carrying letters and messages for householders.

He should not engage in working in fields and gardens; in exchanging food with householders, giving bribes.

He should not engage in such work as practising astrology, reading of character through phrenology or palmistry.

A householder should exercise discrimination in the selection of things that he gives. For instance, he should not give articles that can be used to the danger of others, such as arms, poison or intoxicants or articles that are useless to the receiver. For instance, a beggar who is weak and sick should not be given food the quality of which is likely to disagree with him or a quantity that will be dangerous for him to consume.

Bhikkhus should be given articles that are allowed for their use such as food to be consumed before noon, robes that can be used by them and medicines that are indicated to them. Parents, relations, friends, children and servants should be given presents that are useful to them.

The giver should guard against deceiving a receiver. He should not make him believe that he is giving him something valuable and in the actual giving bestow on him something inferior.

The true giver does not bestow his gifts with the object of gaining a profit, a service, a reputation (glory) or publicity. The giver should not desire to gain any advantage through his act except that of his aspiration to attain to wisdom and to obtain the PEACE OF NIRVANA.

One should not give with thoughts of repulsion of the article given or on the person receiving them. Even where a receiver uses rough language, behaves in an unruly manner and generally shows vulgar conduct, the giver should restrain himself and bestow his gift with kindness and consideration and with compassionate thoughts. One should not give with the object of obtaining luck. A beggar should not be subjected to inconvenience or required to fulfil conditions or to engage in specified work before he is given alms. Alms should be given with a pure and compassionate heart. Gifts should not be given with the object of deceiving others or with the object of creating enmity or jealousy among others. They should not be accompanied by harsh words or frowns of displeasure. One should speak kindly to those who ask for alms.

Rendering protection and relief to those in need of protection and relief is also a form of giving. Promotion of sanitation to relieve the fear of infection and disease, rendering protection against fire, robbers, floods, enemies and wild animals are also forms of giving.

The personal service to the weak and suffering from sickness are also *Dana* which one should always remember to give freely.

Instruction and the giving of words of wisdom, teaching, and preaching of the *Dhamma* are known as the greatest of the forms of *Dana* (giving).



STONE CARVING OF A PARTLY RUINED BUDDHIST SHRINE IN BALI

WHERE WAS LANKA?

By PROF. N. S. ADHIKARI

DEFINITE identification of Lanka has not yet been made; scholars are not yet agreed on the question of the exact location of the capital of that non-Aryan hero who led out his mighty forces to take terror alike into the hearts of gods, as of men and who sweeped over the world from end to end, conquering and subjugating. New theories cropped up as old became exploded; out of several discussions, one thing emerged as a definite fact that Ceylon was not Lanka. The newest theory spoke of Lanka as being included in India. In this note, brief as it is, I have attempted to indicate the lines of research and to very briefly summarise my views on the question, and to define the location of Lanka.

That Lanka was distinct from Jambudwipa and Bharatavarsha is asserted by Vayuparana. (1) It mentions that away from Jambudwipa, and to its south, (23) there are six other Dwipas. They are Anga (probably the Andamans); Yawadwipa (Java); Malayadwipa (Malay Archipelago); Shankadwipa, Kushadwipa and Varahadwipa(3). Lanka was situated on the top of Trikuta Parvata in Malayadwipa (4). This location of Lanka to the South is supported by Bhaskaracharya in his Siddhanta Shiromani where he says : "Lankadeshaddhimagirirudam" (6). It was thus definitely to the South of the Himalayas. Maruti goes to Mahendraparvata which was to the South of the Vindhya mountains. Mahendraparvata is the "Mountain peak in the Eastern Ghauts in the Ganjam district, Madras Presidency."

But I think the whole of the Eastern Ghauts were anciently named Mahendraparvata for there are many references in Purana literature, especially, which show that Rishikulya and Tammaparni rivers along with many others flowed from Mahendraparvata. Rishikulya is near the upper limit of the Eastern Ghauts while Tamparni in about Tanjore flows out from the lower limit of the Ghauts; these two rivers therefore mark out the two limits of Mahendraparvata which thus appears to be the same as the present Eastern Ghauts. I think therefore that Mahendraparvata in the Puranas stands for the whole range and not for any particular peak as is believed by the authors of the Gazetteer.

"Several temples of unknown date and megalithic structures of doubtful date are situated near the summit, which is crowned by ancient Shaivite temple much shattered by lighting." (8) When Maruti started from this Mahendaparvata, it is mentioned that the expanse of the sea that extended between Mahendra and Lanka was a hundred yojanas (9). The bridge built by Rama across this expanse was also hundred yojanas in length (10).

It is thus clear that Lanka was not included in India and that it was away from India, more precisely from Mahendraparvata about one hundred yojanas in distance. Counting the greatest distance about 8 English miles to a yojana, this distance is equal to 800 English miles. To the South of Mahendraparvata (rather to the S.E.) at this distance is Sumatra of the Malay Archipelago. Vayu (11) and other Puranas (12) mention Lankapuri as situated in Malayadwipa. Ramayana mentions it as Puri or Nagari. We expect Ramayana to be more exact than the Puranas on this point at least; and therefore we may safely believe that Lanka was a city in an island which was included under the big division Malayadwipa.

The Malay language is universally spoken in all islands of the Malay Archipelago, (13) and this leads us to the belief that the Malay people must have one origin, and must have spread from some one place to different neighbouring islands. In fact, it

is known that the Malay people originally dwelt (12) in Menancabow in Sumatra which now forms one of its modern political divisions (15). This would show that what is now known as Sumatra was included under Malayadwipa.

We are inclined to believe that Sumatra of modern times is the Lanka of Ravana on strong grounds. There lived a kind of strong aboriginal people in Flores island, who were black in colour (16). They were called Rakka of which the Sanskrit form is Rakshas. They were very cruel in appearance and in nature. In the same island there is a town named Larantaka. Larantaka is the same as Narantaka the name of one of Ravana's generals (17). In the island of Sumatra, quite near the sea, there is a city named Somilanka or Samalanga which is the same as Suvarnalanka. There is another town Lankata near Diamond Point. To the north of it is the Golden Mount which undoubtedly is the Kanchanagiri of Ramayana. There is Rupat island which is the same as Rupyaka island of the Ramayana. In the description of Lanka as given in the Ramayana, the most distinctive thing that has been mentioned about it is that of abundance of gold; Sumatra is well-known for gold. There is some similarity between the names Suvarnadwipa and Sumatradwipa.

There can thus be little doubt that the present Sumatra is the old Lankadwipa and Lankagiri was situated somewhere near the present Samalanga or Somilanka. This inference is strengthened by Bhaskaracharya. While giving the situation of Avanti he says : "Niraksha deshat Kshitishodashanka Bhavedanti geintena Yasmata." Niradesha has been definied by him as the place where "dinam trimshannadikam sharvtritatha" and stands for Lankadesha (20); thus Lanka according to Bhaskaracharya was in Odegree. Modern geographers locate Lanka (i.e. Ceylon) about 8 degrees above the equator. It is therefore obvious that the Lanka of Bhaskaracharya was 8 degrees to the south of the present Lanka (i.e. Ceylon). Counting therefore 8 degrees to the south of the present Lanka we get the zone of 0 degree in which Sumatra is situated. I therefore believe that Sumatra with the neighbouring small islands, is what now remains of the old, famous Lanka which disappeared under the water under stress of internal agencies. For we know (21) that these aquaous and inner agencies work wonderful changes in the surface of the Earth. It is believed that once the Indo-African Continent existed beyond all doubt; and that the severance is of recent date; it is also believed that "the Andamans and Nicobars have been isolated from Aracon coast by submergence at a probably recent date." (22). If parts of continents should disappear there is no wonder if an island should disappear.

"On four distinct but converging lines : (1) the mileage in the Ramayana; (2) the phonetic identity or agreement between some of the present sites in Sumatra and the adjacent islets and the places mentioned in the Ramayana; (3) the external evidence furnished by the Puranas and (4) the data supplied to us by Bhaskaracharya we reach the definite conclusions that (a) Lanka can never be within the boundaries of Jambudwipa and Bharatvarsha. (b) Lanka cannot be Ceylon and (c) it must have been somewhere near Sumatra which is what now remains of the old Lanka which was known as Rashasalaya.

1. Valu, 48-13. 2. Ibid. 47. 3. Ibid. 4814. 4. Ibid. 18 20-31, also Rama. 2-10 Yuddha. 5. Rama Ara. 68-10; also Kishki 49-21. 6. Sidhanta-Shiromani, Bhuvana kosha, 26. 7. Imperial Gazetteer Vol. IX. 8. Imp. Gaz., Vol. IX. Valmiki Ramayana Sandarakanda 66 9-10. 10. Ibid. Yuddha. 22. 5868. 11. Vayu 48. 29-31. 12 Cp. Brahmanda. 13. Mackay's Geography. "The Malayan language is widespread extending not over Malayan Archipelogo but also throughout New Zealand, Polynesia, and the Malay Peninsula." 14. Crawford's Indian Archipelago. Vol. II. 15. Encyclopaedia Americana Vol. XII. 16. English Encyclopaedia. Vol. II. 17. Valmiki Ramayan Yuddha Kanka 69-29. 18. Siddhanta Shiromani-Bhuvana. 19. Surya Siddhanta 12 56. 20. Compare Lalla on Siddhanta Shiromani, Bhuvana. 21. Cooke's Geology and Geological Primer. 22. The Oxford Indian Reader. Ed. by W. Bell, Esq., C.I.E., p2.

WOMEN IN BUDDHA'S EYE

By TAIKEN KIMURA

IN order to get a right notion of the Buddha's view of women, we must first have a knowledge of the popular idea of women that prevailed in India at the time he appeared. Mahomet allowed the people to have five or six wives. Judged by the moral standard of the present day, such is an unallowable violation of morality. But, those who know that in the days of Mahomet a man could marry as many women as he wished, will admit that the restriction of the number of women a man can have as his wives to five or six is a considerable advance in the moral sense of man. In the old days of India, from days almost immemorial up to about one thousand years before the birth of Christ, there was a period called Rig Veda. Now in those old days, the women of India enjoyed much freedom in various senses of the word. They were not required to stick to one husband or to a home only. They could freely go out into society seeking friends they liked, or jobs they preferred. In these circumstances, India produced many women religionists, women poets, women scholars, etc. One of those women poets said in her poem, still preserved in a collection of old Hindu poems :—

> "In those bygone days of India,
> Women were not required to stick to
> Home life, to one husband, to his relatives.
> Freely could they go out to enjoy themselves,
>
> And were not in duty bound
> To be faithful to husbands.
> No sin it was if they were not so,
> For custom allowed them that freedom."

But towards the beginning of the eighth century B.C. the people of India abandoned the nomadic custom, and settled themselves about the upper reaches of the Ganges River. A fixed residence naturally gave rise to a family system, which consequently put severe restriction to the freedom of women with a view to keeping the purity of the blood. About those days, when the people of India abandoned nomadic habit, Brahmanism was their national religion and was very particular about the classification of people. It classified the people into four classes, and prohibited inter-marriages between different classes, especially between the upper three classes and the lowest. And as the natural result, it reduced the freedom of women to minimum, regarding women as mere organs to perpetuate the race.

Among the Hindu people of those days it was firmly believed that the spirits of the dead lived on the offerings made by their living children. So it was essential that a wife should have children, and a wife who failed to have a child within ten years of the marriage deserved unconditional divorce by her husband. A wife who gave birth to girls only for twelve years after the marriage, or a wife whose children all died away within fifteen years of the marriage also deserved unconditional divorce. No matter how obedient women could be, such severe and unreasonable customs were by no means satisfactory to some of the women even in those old days. And illicit relations between men and women sometimes occurred. In such cases, those concerned were generally put to punishments they deserved. But in some special cases, periods, and places, they were very generous towards the offenders. For instance, a wife, who fell into illicit relations with a man or men, could be relieved of any punisment by confessing her sins before the altar of a god on a certain festival. In fact in many cases, adultery was not punished.

In those old days, India had various ways of getting married. The first way was called religious marriage. This was the usual way of marrying, the couple getting married by religious ceremonies. The second was the presentation of a girl by her parents to a priest as his wife. The third was legal marriage; in this case no religious ceremony was observed. The couple got married by manifesting their will to marry each other at a certain secular office. The fourth was called sacred marriage. In this case, the bridegroom had to present his parents-in-law with two cows in token of his sincerity toward the marriage. The fifth was a kind of free marriage of the present age. These five were legal ways of getting married. There were, besides the above-mentioned ways, three ways of getting married, which were absolutely prohibited by religion, though they occasionally took place. The first of those was the purchase of a girl by giving money to her parents. The second was to steal a girl from her parents. The third was to get married with a girl after killing her parents, brothers, or other relatives who opposed the marriage. In addition, there was a dramatic way of getting married, called *Swayambala*, or self-choice. This was done by daughters of prominent people. A girl who wanted a husband, gathered young men of high social ranks, and let them fight before her, and selected for her husband the one who had won all the matches. Legends say Gautama also got married by *Swayambala*. It is rather humourous to think that the Great Gautama fought in his younger days for his wife like ordinary young men.

The attitude of Gautama toward women varied according to the occasions. For instance, when a follower of him was worrying himself because of his love for a woman, Gautama helped him to get rid of his trouble by mentioning various weak points of a woman. But, when a man criticised a woman as a weak and sinful creature, Gautama told him that a woman was as good as a man. The Buddha had on the whole, however, a good respect for women. Once a king of a certain state of India visited the Buddha to exchange views on various topics on religion, when the king received news conveyed by one of his retainers to the effect that the queen had given birth to a child. "A boy or a girl ?" asked the king. "Sire, it is a princess," replied the messenger. "A princess ! Not a prince?" said the king with an expression of great disappointment. Gautama, who observed the shadow of displeasure passing over the face of the king, said to him : "A woman may become a greater person than a man. With wisdom and virtue, she may secure the respects of her father-in-law, and the boy born of her may become the king of a kingdom by virtue of his valour." This story shows that Gautama did not despise a person, because she was a woman.

Concerning the position of a wife, the Buddha always advised his countrymen to love and respect their wives, though as a principle, he recognised the superiority of man to woman. When a woman was in the wrong, however, the Buddha severely critised her; for example, he reprimanded Sujätä, the daughter of a wealthy man, who after having married a man, always made light of her husband, and put at naught instruction and advice of her parents-in-law. The Buddha said to the haughty wife : "A woman is born with three drawbacks. While a girl, she must follow the orders of her parents; as a wife she has to obey her husband; when old, she must follow her children. Besides, a woman has ten weak points. In the first place, she gives disappointment to her parents on her birth; in the second, she gives no hope to her parents while in their care; in the third, she gives anxiety when married; in the fourth, she must always be afraid of other people; in the fifth she is destined to part with her parents;" and so forth. Thus in order to reprimand a vainful and haughty woman, the Buddha criticised women very severely.

In ordinary cases, however, the Buddha taught his countrymen to respect a woman as well as a man,

placing husband and wife on a footing of equality. For instance, he said that the husband must pay due respect to his wife, that he must not make light of his wife, that a man who has a wife must not fall into illicit relations with other women, that the husband must not interfere with his wife in the affairs of the houshold, and that the husband must get for his wife clothes in fashion from time to time. On the other hand, the Buddha also advised woman to abide by five duties toward her husband. The five duties in question were orderly house-keeping, serving her husband, chastity, observance of economy so as to free her husband from monetary worries, and diligence in all things. Thus in Buddha's eye both husband and wife had an equal share of obligations and were on an equal footing.

When the Buddha opened a sort of school for seekers after the truth, he refused to accept women as his pupils at first. But some time after, he was obliged to admit his own aunt into his school as the first woman among his followers. And following her example, many other women entered his school one after another. The Buddha feared that co-education might give rise to various troubles, and lead his school to ruin. His aunt, the first woman pupil of his school, however, was a person of wisdom and iron will. Thanks to her instruction and guidance, no illicit relations between male and female pupils were ever reported, and many of the female pupils turned out to be successful followers of the Buddha. Many of those fair pupils became his followers having been impressed with the high personality of the Buddha, while a few of them became seekers after the truth through bitter experiences of life. For instance, one of them came to the Buddha after having lost her husband and two children in a single day, while another woman became his follower after having been betrayed by her lover, who had attempted to kill her for her money and clothes. Of course some of those woman followers of the Buddha proved unsuccessful and abandoned their attempt to seek the truth. But it does not mean that women were inferior to men, because as many men proved unsuccessful as women.

The school, or, properly speaking, an order, was classified into four different courses, the fourth course being the highest. And no distinction was recognized by the Buddha between male and female pupils. A layman, however, could not attain the highest course, which was reserved for the disciples of the Buddha, alike for a priest and a nun. Having been thus placed on an equal footing, the nuns under the Buddha had self-respect and were conscious of their own ability and capacity. One of the nuns said, "What does it matter if one be a woman instead of a man? What one needs is his or her ability to see the truth. Temptation will see its way where a woman worries herself about her being a female creature." Some of those nuns were actually above the difference of sexes, and claimed that they were the legitimate children of the Buddha and were born from the Mouth of the Buddha, just as the priests in the order of Gautama were the offsprings of the Buddha. Those nuns were conscious that they were children, and not the maid-servants, of the Buddha.

With such high self-respect, those women disciples of Gautama accomplished splendid works as preachers. One of them made an earnest follower of the Buddha of a king, while others converted their husbands into faithful disciples of Gautama. It is a remarkable fact that the female disciples of the Buddha made a great contribution to the establishment of the Buddhist creed. Besides those female disciples of the Buddha, there were many lay women, who had strong faith in the teachings of the Buddha. They also accomplished big tasks out of their faith in Buddhism. One of them was a daughter of wealthy parents, who made her marry a man, whose family had no faith in the teachings of the Buddha. At first she was subjected to many illtreatments because of her faith in the Buddha's teachings, but she stood firm in her faith,

and succeeded in the long run to convert every member of her husband's household into earnest followers of the Buddha. Now these facts show that the Buddha had due respect for women; or else they would not have been in a position to preach to their husbands or with no faith in the teachings of the Buddha, make a Buddhist of a king.



TISSAMAHARAMA DAGOBA AS IT IS TODAY

The Buddha, however, did not praise woman unconditionally as if she were an angel. The Buddha saw the weak points of woman as well as her strong points. He saw woman just as she was. Therefore, the Buddha always criticised vainful and haughty women. If he saw that some of his disciples were attracted by the charms of women, he advised them not to think of women any more. He pointed out to them various weak points of women, telling them that women were not worth while seeking after. But, this means only that the Buddha praised and criticised the

women in accordance with the cases placed before him. And it goes without saying that the Buddha had never despised women from his innermost heart, as it is evident from the fact that many of his women disciples became great Buddhist evangelists in later years. Thus Buddhism gave a high position to women as Buddhist disciples, whereas Confucius and Christ rather made light of women, though the latter always had sympathies with women as weak creatures. This is undeniable from the fact that many of the Christian Churches did not like women to preach, while most of the great Christian disciples of the mediæval age regarded women as if they had been offsprings of Satan. Some of them even declared that women had no soul. If we consider these facts together with the fact that the Church of England is still undecided whether women should be allowed to stand on the pulpit or not, it is really remarkable that thirty centuries ago, Buddha gave to woman followers as much right as to man followers.

In the foregoing paragraphs, I have enumerated many instances of due respect paid to woman followers by the Buddha. Then, why is it that Buddhism is mistaken for a religion with no respect for women, while Christianity is praised for its respect for women ? The answer is simple. The western women became aware of the right of individuals as early as the days of the Roman Empire. And they fought desperately for the establishment of women's right in society. They demanded the same degree of right as enjoyed by men in every quarter of social life. At last the Churches, which had long stood firm against the demands of women, had to yield to the repeated demands of calmourous women, who demanded more and more right in the Church until they attained an equal footing as men. This is to say that Christianity had no respect toward women at first, but was obliged to pay them respect owing to their indefatigable demands. On the other hand, the women of the Eastern countries had been trained by the teachings of Confucius and of Brahmanism not to make any demands after their right. And in the long course of time, the women of such Buddhist countries as China, Japan, etc., have come to consider that women are inferior to men in every respect, with the deplorable results that many of the Buddhist priests in those countries also forgot that the Buddha entertained due respect towards women.

However, some of the learned priests of Japan were aware of the mistake, and fought for the removal of the fallacy. The first of those enlightened Buddhist priests was Dogen Zenshi, founder of the Sodo Sect. In one of the books he wrote he denounced the distinction established between men and women, and pointed out the mistake of regarding women as inferiors of men, for such a notion was at variance with the Buddha's teachings. Unfortunately, however, the public gave little attention to his voice. And the foolish sayings that woman has five weak points and three drawbacks had always many listeners, even among women themselves. Now, I have to give some advice about the attitudes to be taken by women followers of the Buddha, as follows :—

(1)—Women followers of the Buddha should believe that they are as good as any men as regard faith.

(2)—Women should remember that while they are stronger than men in many points, they are weaker than them in as many points and should not feel too proud.

(3)—Women should endeavour to further their strong points and work for truth as well as for humanity, at the same time doing their best to elevate their position.

(4)—Women believers in Buddhism should never lose sight of the holy wishes of Bodhisattva, and try to attain the enlightenment of their souls, while helping other people to find their way to the teachings of the Buddha.

A QUERY

By Dr. ANDREAS NELL

WE learn from the translations of Chinese chronicles that the resolute and pious Buddhist monk Fahian, who left his native country, China, in the year A.D. 400, returned to China after the summer of A.D. 414. Fahian records that the delayed voyage from Java took about three months, his stay in Java was about five months, and the voyage from Lanka to Java was more than three months. Counting eleven months as the total period since he left Lanka, his departure from Lanka was late in A.D. 413, and he records a stay in this country for two years.

King Mahänäma's reign is calculated to have been from A.D. 412 to A.D. 434; according to synchronism with the Chinese at which court a letter from Mahänäma of Lanka was received in A.D. 428, that king probably ascended the throne even earlier than A.D. 412.

Fahian, "distressed by the imperfect state of the Buddhist Disciplines," went with others to India to try and obtain these "Rules." During his two years stay at Anuradhapura, he obtained in Sanskrit "a copy of the Disciplines according to the school of *The Faith Prevailing;* also copies of the long *Agamas* on Cosmogony, and of the miscellaneous *Agamas* on ecstatic contemplation, and subsequently a copy of a collection of extracts from the canon, all of which China was without." This devout Chinese monk had practically walked from China through Asian desert and over-freezingly-cold mountain ranges to India and obtained images and books in India. His extension of his journey to Lanka was due to the reputation among learned monks in India of the superiority of Lanka in doctrinal learning.

Another monk who came to Lanka during Mahänäma's reign was the Indian Buddhist, Buddhagosha, who was advised by his Indian tutor to come because "the commentary in the Sihala tongue is faultless." See the *Mahavansa*, Ch. 37, v. 215 to 246, for a briefly laudatory account of Buddhagosha.

Fahian records that at Anuradhapura he heard "an Indian Buddhist who was reciting from a dais" a discourse to the people exhorting them to practice good work, rise to a spirit of merry and compassion, and cultivate charity of heart and duty to neighbours, and Fahian wished to write down this discourse, but the Indian Buddhist told him it was not a sutra from the Buddhist scriptures but the words were his own.

Would the learned and pious fraternity in Anuradhapura have permitted an Indian Buddhist to discourse in public, from a dais, to people of whom they were in spiritual charge, unless such Indian Buddhist was one of piety, learning and high repute ascribed to Buddhaghosa in the *Mahavansa* ? It is interesting to speculate on the fortuitous meeting between the Brahman and the Chinese devout scholars, each unselfishly working hard in the interests of the same religion, both unaware of their future fame and of the interest of their doings fifteen centuries later to the students of their writings.

KAMMA

Not in the sky,
Not in the midst of sea,
Not entering a cleft of the mountains,
Is found that realm on earth,
Where one may stand and be
From an evil deed absolved.
Some to a womb are born again;
Wrong-doers unto hell;
To Paradise the pious go;
The sinless to Nibbana.

Dhammapada.

THE PROBLEM OF PERSONALITY

By BEARTRICE LANE SUZUKI

IN the schools of Buddhism we find a difference of emphasis and development. Faith is pronounced in Shin as Meditation is in Zen. In Shingon the revelation of the Buddha Nature through union with the Buddha is the end sought for. And this Buddha, Mahavairochana, the Dharmakaya is conceived of not as Absolute Truth or Nature, but as an absolute person, having intellect, sentiment and will. He is the great ego, the positive expression of non-ego. As everything in the universe is a part of this great Ego or the Dharmakaya we must look for the Buddha, according to Shingon, not in a far-away heaven or in Nirvana but in this phenomenal world. Buddha is here now and to realise this truth is enlightenment. Shingon, like Zen lays stress upon the experience which reveals this Truth and results in enlightenment.

Mahavairochana as Shingon calls the Dharmakaya, the Eternal Buddha is the true substance of the universe and his mystical activity is the movement of the universe. Beings of all kinds, human, subhuman and super-human, are essential parts of this Absolute Buddha.

Now what does personality really mean? It is the expression of free mystical activity. Shingon, like Christianity and like Plato, conceives of the Supreme Personality as pure and perfect but with this difference, that in Shingon, beings may aspire to this very purity and perfection and become one with it. Indeed could they only realise it, they are one with it now and partaking of its essence. All Mahayana Buddhism is based upon the conception of becoming Buddha but Shingon adds, "Here and Now." Shingon asserts that there is no difference of personality between beings and Buddha but simply the manifestation of perfection, the difference then be between the enlightened and the unenlightened. The Buddha Nature is the same always—there is no time-process nor place-conditions in this conception. The Buddha and his manifestations are One and all are necessary to the great Perfection.

According to Kobo Daishi, the teaching of Shingon Buddhism emphasizes one point, to make unenlightened enlightened, i.e., to get rid of the egoistic delusion of separation. There is only one way to do this and that is by the teaching of non-ego.

This is true both of Hinayana and of Mahayana Buddhism. Before the glory and truth of Nirvana or the Dharmkaya as Mahayanists prefer to put it, the teaching of non-ego must be realised and assimilated.

In some schools of Buddhism, the Dharmakaya is conceived as of no form or character, beyond human knowledge and with no spiritual activity to save unenlightened beings, therefore entirely impersonal. But in Shingon the Dharmakaya has innumerable and infinite forms, has the highest wisdom and the greatest compassion and teaches and leads beings to a true realisation of their own nature.

Buddhism has both its personal and impersonal sides. Shingon knows both. To realise unity with the Buddha, both personal and impersonal must be transcended.

In Shingon practice there are two sides to worship and meditation. The communication of ourselves with the Absolute emphasizes the personal side of differentiation, ... self and the other, worshipper and the worshipped, but in submerging self in the Absolute, it also emphasizes the impersonal.

In Shingon, beings conceive of themselves not as unenlightened beings striving for Arhatship or ultimate Buddhahood, but as those who know that they are already Buddhas if they look at themselves with the eye of Wisdom, and destroy the illusions, chief of which is egoism, which cover their true Buddha Nature.

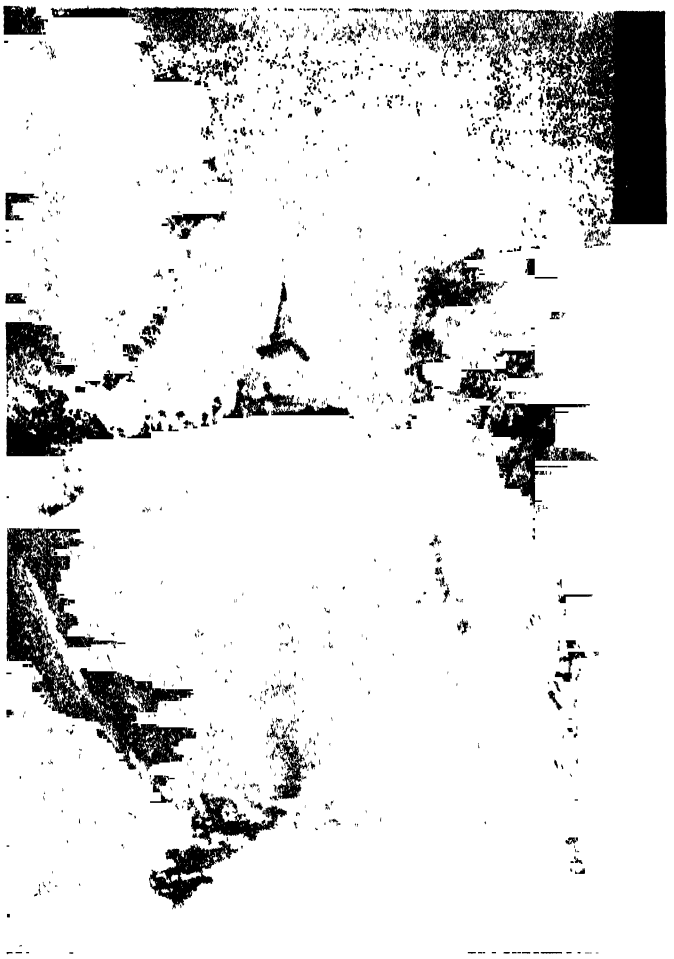
HOW COULD THE SASANA BE DEVELOPED

By BHIKKHU K. GUNARATNA

HOW could the Buddha-Sasana be developed? It is possible for many a reader to think that the above question is out of place today when one could see on every side Bhikkhus and Buddhist laymen, Buddhist temples, *Viharas* and other places of worship; plenty of Buddhist Schools, Buddhist Associations and Magazines and other periodicals devoted to the Dhamma. But, when the majority of these are "Buddhist" only by label, and if the real followers are missing, how could they, who think that the Buddha-Sasana is at the zenith of its progress, feel themselves happy or satisfied ? It is utterly impossible. Therefore the clergy and the laity both must heedfully take up to live the Buddhist Life that is appropriate to them. The clergy, in particular, should be an asset to the world, so as to set examles to others.

Many people are under the impression that to be the *Nayaka* of a *Vihara* or a *Pirivena*, or to accommodate an Alms or *Paritta* ceremony, or to write new books, or to revise and publish old books are duties of Bhikkhus or more particularly their Precepts. This foolish impression is not a new one at all !

It might be interesting to ask whether the Lord Buddha and the Venerable Theras like Sariputta, Moggallana, Ananda, Rahulla, etc., were at any time the *Nayakas* of any temple or *Vihara*. Wherever they lived they considered themselves as ordinary guests at a common property. They did not claim title or claims to such places in any other way than within the right meaning of the term—*Sanghika*.



ALUVIHARE, MATALE, AS SEEN FROM A DISTANCE

All *Viharas* and Temples should be the common property of the *Sangha*. If Bhikkhus are not given the facility to live in any monastary, un-hampered by undue controlling powers, how could such temples or monastaries be considered as *Sanghika* properties ?

When the public had dedicated the title of *Bodhisatva* to *Nayaka Theras* of *Pirivenas*, it was every Bhikkhu's ambition to become a *Nayaka*. This is so even today. Such a cause will, no doubt, make the seeker to improve his knowledge in various languages. But how could the Dhamma be improved ?

Those who do not own but only look after others' cattle for hire or wages, cannot expect to get milk or ghee. Likewise, those who do not practise but only teach others, can only expect their students' respects, salutations and presents, but not *Nirvana*.

Furthermore, one cannot expect from a *Pirivena* any better education in languages than could be had in a secondary school of the present day.

A man may be clever to read and write a language, or to describe the geography of the world, or to describe how wind and rain are caused, but could the same person be expected to be clever in the control of his own mind, body and word.

To be able to control these he must learn about himself and practise himself.

Man should realize how difficult a thing it is for one to be born as human. He must realise the value of his life, and learn how to make it a success. Although one may find in some book that man should learn every science and art, will a man have the time first to learn all the languages of the world and then live the life as taught by the Blessed One ?

If thou lovest thyself thine protection should not be ignored.

At least during one of the three periods of man's life the wise lead themselves to wise courses.

The Bhikkhu who fails to learn and preach the doctrine during the first period of his life should not fail to practise Bhikkhu-hood during the second period. He who fails the second period too should not fail the third. He who fails in all three periods will gain nothing but repentance.

May we all heedfully and deligently learn and practise and practise and learn the Dhamma as taught by the Lord !

THE FUNDAMENTALS

Transitory conformations
Are all things our senses know ;
Ever forming and dissolving
In a constant ebb and flow.
Yet mankind in fond illusion
To delights of sense will cling,
Which in passing yield them only
Disappointment's bitter sting.

Transitory conformations
Terminate in woe and pain,
Though sensations in their union
Promise rapture to attain.
Wealth and power swiftly vanish,
Beauty fades and splendor dies;
Fondest ties ere long are severed,
Laughter ends in tears and sighs.

Transitory conformations
No enduring self create;
Evanescent is the ego
Born of any mental state.
Why then let this self illusive
Hold thy mind in shameful thrall ?
Burst thy bonds and claim thy freedom,
Power divine but waits thy call.

Seek and thou shalt find within thee
Thy true self of source divine.
Purify thy heart and through thee
Wisdom, Truth and Love shall shine.
Tread the Path with faith and ardor,
All thy powers exert for good;
So shalt thou attain perfection
In eternal Buddhahood.

A. R. ZORN

THOUGHTS ON TEMPER

By DAVID KARUNARATNE

HE who controls temper controls everything. Temper is like a horse harnessed to a carriage. Imagine a driver, who has no experience of horses or driving, mounting a carriage with two ill-breds harnessed to it. Away the ill-breds run without taking count of the driver's words. They run through marsh or hill or forest causing damage to everybody. Even so the uninstructed everyday man (*assuta väpothujjano*) who takes no count of the Noble (*sappurisa*) and is unversed and untrained in the Noble Dhamma, who takes no count of the Excellent (*Ariya*) and is unversed and untrained in the Excellent Dhamma, cannot control his temper. Thereby not only he ruins himself but brings destruction upon others also.

Imagine a carriage with thorough-breds harnessed to it. Into it mounts a skilful driver. He takes the reins in his left hand and the whip in the right, and away he drives where he likes and as he likes ! Even so does the man who has cast away from him what is wrong and yoked himself to the right states of mind, controls temper, where he likes and as he likes.

Says the *Dhammapada* :

'Yo vé appatitan kódhan
Rathan bhantanva dhärayé,
Tamahan särathi brümi
Rasmiggähö itarö jano'

'I call him the skilful driver, who controls his temper; and not him who drives the carriages of kings and nobles.'

Mind is a grove of trees, overgrown with creepers and covered with unnecessary outgrowths. One who wants the grove to thrive and flourish and one who has amiable and affectionate feelings towarads it, cuts away all the crooked and harmful growths—parasites and creepers—so that the grove is cleaned. With great care he tends whatever that grows straight and fair, and later possesses a grove thriving and flourishing, cleaned and cleaned within. Even so what is wrong must be cast away; what is evil must be cast away; and what is harmful must be cast away from mind. States of mind that are right and right throughout must be grown, cultivated, developed and increased.

Temper is so curious that none could say at what moment a meek gentle and mild man turns violent and furious. The average man is gentle and meek enough, no doubt, so long as nothing unpleasant is said against him or done against him.

In a domain where the Blessed One lived and perambulated there lived a lady who was reputed kind, meek, mild and gentle. She had a servant girl named Käli. The girl thought that her mistress was so kind to her because she got up early, and worked hard. She wanted to find out whether her mistress had got a temper at all.

The next morning she got up late. " Käli ! Käli ! " cried out the mistress. "Yes Madam," replied the girl. "Why did you get up so late ? " " O ! that's nothing after all, Madam," said the girl. The mistress frowned at her with anger but did not talk a word more. "She has got a temper; I must try her further," thought the girl. She got up late the next morning. "Käli ! Käli ! " cried out the mistress. "Yes Madam," answered the girl. "Why did you get up so late ?" she asked. "O ! that's nothing after all madam !" said the girl. "Nothing ! you blasphemous naughty girl," said the mistress, scolding her with intense anger.

"Indeed she has got a temper: yes I must try her further" thought the girl. So the next morning she got up late still. "Käli! Käli!" cried out the mistress. "Yes madam," answered the girl. "Why did you get up so late?" "O! that's nothing after all madam," said the girl. "Nothing! you uncharitable naughty girl, to get up so late!" exclaimed the mistress. In her fury and anger she snatched up the lynch-pin and struck the girl on the head with it. With her broken head streaming with blood, Käli roused the neighbourhood crying aloud: "See! the gentle one has broken my head: the meek one has broken my head: the mild one has broken my head. Just because her only maid got up late, she was so angry and displeased that she must up with the lynch-pin to strike her on the head and break it! O! see what the gentle, meek and the mild one has done!"

As a result the lady got the repute of being violent and anything but meek and mild.

The Perfect one, the Buddha said, "O! Bhikkhus, in time to time people may talk to you out of season, in hate, in harsh-words, unprofitably and untruthfully. Even if one were to strike you with fist or club or cudgel; and even if marauding bandits were to slice you with knife or sword, I say unto you, be it your task to keep your hearts unmoved: never to allow an ill-word pass your lips: but at every time and for ever to abide in goodwill (*metta*) and compassion (*karunä*) to all alike; to be hale and hearty with no hate or anger in your hearts: to enfold in radiant thoughts of love and words of love the person addressing you striking you or slicing you, and the whole world.

"If one abides in goodwill and compassion, and enfold in radiant thoughts of love the bandit who is carving one from limb to limb with a two-handled saw, I say, that one is the only one who has pondered over what I have said: "*Ubhato dandakéna cépi bhikkhavé kakacéna corä öcarakä angamangäni okkanteyyun taträpi yö manò padüseyya na mé sò téna säsanakarò'ti.*"



A STONE CARVING AT BORO BUDUR DEPICTING A JATAKA STORY

BOOK REVIEWS

DONA CATHERINA THE FIRST CATHOLIC QUEEN OF KANDY

By J. M. SENEVIRATNA, F. R H. S.

(Examiner Press, Rs. 1/25)

THIS is the second of a series of little books dealing with the "Great Sinhalese Men and Women of History," of which the first relating to Vidiya Bandara "the Greatest Sinhalese Captain of all time" was published not long ago. The present booklet, says the author, is largely based on the same authorities as those laid under contribution by him in compiling its predecessor.

The author gives a description of the death-bed scene of the "Sorrowful Queen," from which it appears that she died a penitent Christian, although her second husband Senarat who survived her, and to whom she bore her famous son Rajasinha II, and who had been a Buddhist monk before his marriage was a staunch Buddhist. Her first Consort, King Vimala Dharma Suriya too was a Buddhist and an active patron of the national faith, although he had previously received baptism under the name of Don Juan of Austria.

Dona Catherina was the daughter of Karalliyadde Bandara, King of Udarata (Kandy) who, when it was annexed by Rajasinha of Sitawaka in 1582, fled with his family to the Portuguese. Both he and his wife were baptised and received into the Catholic Church before their death which occurred shortly afterwards at Trincomalee. Their infant child then only one year old, the lawful heir to her father's Kingdom, remained under the care and protection of the Portuguese at Mannar for ten years. Parenthetically, the statement in *Sketches from Ceylon's History* by Mr. Donald Obeysekere that she "was brought up at Goa from her childhood." (p. 53) is erroneous. She was baptised with the name of Dona Catherina—the same as had been given to the first of the three successive Queens of the unfortunate Dharmapala at her baptism in 1556, out of compliment to the Queen of Portugal. Her pre-baptismal Sinhalese name was Kamalāsana Devi which is not mentioned by the author or other modern writers. In after years she was known as Maha Biso Bandara, a title to which she was doubly entitled by right of birth and as the Queen-Consort of two Kings of Ceylon in succession.

To return to the sick bed of the Queen, it was perhaps inevitable that, in spite of the conditions in which she lived during her adult life, as the wife of two Buddhist Kings, and the mother of children by them both, who were brought up as Buddhists, she should have returned, when in a feeble state of mind and body, to the alien faith in which she had been brought up till her marriage.

But those who have read accounts of the death-bed scenes even of such stout and confirmed sceptics as Paine, Bradlaugh, and Ingersoll, will hesitate to believe fully the description of the last moments of Dona Catherina as given by the author. It is related that the Dutchman Marcellus de Boschouwer, who was apparently a Protestant, and according to his own account was in favour at the palace, was in the sick-room of the Queen; that he "recited in slow clear tones the *Pater Noster* and the *Credo*, and the dying Queen *repeated each sentence after him*, and was heard to exclaim. "O Christo, ajuda mi !" ("Oh Christ ! come to my assistance ! "). Baldaeus says that when Boschouwer prayed aloud "the Empress replied in Portuguese O Christo ajuda mi (O Christ help me.") The words in italics (which are ours) are not in Baldaeus's account.

But what is of greater importance and interest from the point of view of the historian is that the author gives the name of the Commander-in-Chief of the Sinhalese forces (which were with the Portuguese at Danture in 1594) who was stabbed to death by a Portuguese Officer—if not the Portuguese General himself—as "Vijayakon Bandara, a grandson of Gampola Devi . . . who had taken the name of Don Francis Xavier at baptism and was popularly known as Xavier Banda." This is without historic warrant, and unfounded. "This Francisco Cejaya (?) Modeliar, grandson of Gampola Bandara whose sister's son, Don Philip Botelho, a Sinhalese Catholic priest wrote a "Narrative of the War in Uva" (See *De Queyroz*, pp. 705-707) is quite a different person from the victim of the tragedy mentioned in the *Rajavaliya*, Ribeiro's *History of Ceilao*, (*Dr. Pieris's trans.* p. 87) and by de Queyroz who calls him an "upstart" (p. 473). According to the *Rajavalia* he was not a native of this Island at all, but a man who came from the Soli country with a company of Fakirs, and was taken into favour by Rajasinha of Sitawaka who had heard of his valour, and promoted him Mannamperuma Mohottila. He afterwards deserted to Dharmapala of Kotte who the *Rajavaliya* says conferred on him the title of Jayawira Bandara [Xavier=Jayawira] (p. 96); but according to de Queyroz he assumed

it himself after he had become the most powerful man in the Kingdom of Sitawaka. His ascendancy was indeed so great—he is said to have had 20,000 men under his command at one time—that the other two Generals of the Sitawaka Army, Panikki Mudaliyar and Kuruppu Mudaliyar went over to Dharmapala in disgust with their forces. (*De Queyroz*, p. 469). He was a remarkable man, a bold and successful adventurer—De Queyroz also calls him the Wallenstein of Ceylon—who though Rajasinha had given him his concubine, the daughter of the Rajahetti, to wife (*Rajavaliya*, p. 93), and "he had many wives," (*De Queyroz*, pp. 473-477), had the presumption after the death of that ruler to seek to marry the sister of the young King (*De Queyroz* p. 471), and later, after he joined the Portuguese, to come forward as a candidate for the hand of the Queen Dona Catherina herself, as stated by Father S. G. Perera in his *History of Ceylon* (p. 83).

Mr. Seneviratna says that Senevirat Bandara—as he prefers to call him—was Konappu Bandara's "younger brother who had been with his father all this time"; but the *Rajavaliya* clearly states that Senerat was "the son of his mother's younger sister." (p. 100).

It would seem that the author has also traduced his character, for he asserts that the second husband of Dona Catherina, "was a rude and uncultured man whose boorishness always repelled her," and "the general coarseness of whose language and behaviour jarred continually on her refined sensibilities and created a gulf which never could be bridged." On the other hand, says the *Rajavaliya*, "this Queen having become attacked to King Senarat and lived with him, gave birth to a prince who was salled Deva Rajasinha" (p. 100), i.e., Rajasinha (II.) of Kandy. According to the *Jornada do Reino do Huva* mentioned by Codrington as an authority on the point in his *Short History of Ceylon*, "Senarat absolutely was the best captain, the best King, and the best man whom the Chingalas knew; he was learned, liberal and kind to the poor, and most valient" (p. 138). Father S. G. Perera writes: "Senarat was a man of peace, devoted to letters, a skilled and cautious general, gifted with great foresight, but no friend of the rebels."

Even before his marriage, the Portuguese, whose dream it was to marry the Princess to one of their own race, had decided that Senerat was not a suitable husband for her as he was "a Bhikshu and a sort of barbarian." (Dona Catherina, p. 19). The Roman Catholics regarded a Buddhist monk as a profane wretch who deserved to be despised in this world and damned in the next—no matter that the latter was a man of the highest moral and intellectual character, and kept inviolate the five vows of the *Pancha Sila*, the strict observance of which by one would entitle one to universal respect.

In a Chapter with the head lines "The Bloody Battle of Balana"—or more correctly as Dr. Paul Peiris calls it, Battle of Danture"—our author devotes several pages to a description of the indignities and mutilations on some of the Portuguese prisoners—whose eyes were put out and noses and ears cut off—by some Sinhalese Chiefs and Captains who were eager to avenge the cruel and wholly unexpected murder of their beloved leader whose immediate followers were also along with him slain by the Portuguese, and whose great wealth—including "all the precious stones and *olas* of his treasures" which "exceeded a million and a half of gold" was taken by them as stated by De Queyroz (p. 486)—facts not mentioned by the author.

It is significant that the number of the Portuguese prisoners mutilated and sent to Colombo by the victorious, Vimala Dharma Suriya—Mr. Codrington says there were "fifty of them with one eye for each five-" was almost the same as the number of Jayawira's followers who as well as his brother-in-law were killed by the Portuguese, i.e., "about 50 Bagdaras" (*Queyroz*, p. 485).

The author also mentions the case of a Portuguese soldier, more forward than the rest, who was thrown to an elephant which "planted a huge foot on his breast, wrenched out his limbs one by one, and finally crushed his head into a pulp" (p. 53). De Queyroz mentions the incident, but merely states "The Beast threw him down with its trunk, and placing its foot on him crushed him" (p. 492).

Our author further mentions the names of three Roman Catholic priests and two laymen who suffered "martyrdom" on the battle field and the confessions of their faith publicly move by them. It is admitted that the Portuguese General who though it was rumoured intended to marry Dona Catherina himself, but was mortally wounded, "was treated with great consideration and solicitude." Before he died he entrusted his little son, Diogo Lopes de Souza, who was among the prisoners, to Vimala Dharma Suriya who sent him to Colombo three years afterwards—an action in striking contrast to the conduct of the Portuguese who not long previously at Sitawaka took away to Goa the five year old son of the Queen, who "forced out her tongue, bit it, and died, being insulted at some expression used by a Portuguese Captain who went to the place where she was detained." (*Rajavaliya*, p. 97).

In regard to the marriage of Dona Catherina who was brought from Mannar by the Portuguese and enthroned by them at Kandy, but who fell into the hands of Vimala Dharma Suriya, our author writes: "intoxicated by his success and infuriated by the right of the innocent cause of his troubles [he] subjected her to brutal dishonour openly and in the presense of his Captains and Men,"—apparently following Ribeiro who states that "he carried out on her the design which he had conceived, ravishing her publicly in the sight of all" (p. 88). De Queyroz merely writes: "Forthwith that very day he married the unfortunate Princess Dona Catherina so as the better to secure his right to the Realm" (p. 484). It was of course not a Catholic marriage.

Exaggeration of the virtues of an opponent when it suited their purpose and involved an indirect compliment to themselves was indulged in by Portuguese historians. For instance, they extolled the warlike Rajasinha I. to the skies, and described him as "a mighty general endowed with a military genius akin to that of Hannibal, Alexander, and Caesar." (Father Perera's History of Ceylon, p. 75) when they failed in their attempts to crush him, though supported by trained European troops armed with more deadly weapons than bows and arrows, and encouraged by pious Franciscan Friars who prayed incessantly to Almighty God for victory—not to speak of the valuable services opportunely rendered to them by Sinhalese in their martime settlements among whom were many who "coveting the wealth of the Portuguese [had] inter-married with the Portuguese"—embracing Roman Catholicism and adopting their names—, "and persons of low birth employed as menials [who] had been raised to high rank." (*Rajavaliya*, pp. 80 and 81.)

The Story of Dona Catherina is an interesting one, and has been briefly told by the author with his usual skill. It is however difficult to understand how so competent and painstaking a historian fell into the error of confusing Vijayakon Bandara *alias* Don Francis Xavier *alias* Xavier Banda—a grandson of Gampola Devi—"a scion of the Royal house" — with Aritta Kivendu Perumal, Bandara,—"the upstart" — so-called by De Queyroz —the Fakir who came from India with the *Kokkavama*, the alien adventurer who as a soldier of fortune amassed vast treasure, rose to be Commander-in-Chief of the Sinhalese forces in the army led by Lopes de Souza to Kandy; who—though he had taken to wife the daughter of the Rajahetti and concubine of Rajasinha I, and had other wives,—had the presumption to aspire to the hand of Dona Catherina herself, but who—falling a victim to a stratagem of Vimala Dharma—ended his career by being despatched with his own golden dagger by a Portuguese Officer at Danture.

As a piece of historical writing, the booklet, nevertheless, deserves the attention of students of the Portuguese period. It will be read with interest especially by Roman Catholic ladies after the appreciative review of it by the learned Reverend Father Le Goc whose knowledge of Sinhalese History, however, does not seem to be very profound.

SCRUTATOR.

AROUND THE WORLD FOR BUDDHIST NEWS

DHARMAKIRTI—called by some the "Hindu Kant"—has been adjudged to be one of the cleverest philosophers of Hindustan's "golden age." His original Sanskrit works, written on palm leaves, were carried to Tibet from India 1,000 years ago. Another Buddhist thinker, Prajna Karajupto, has been linked with Dharmakirti in the critics' esteem. Scholars have been able to assess Dharmakirti's value from Chinese translations of his works. Now it appears that India once more is in possession of her famous writer's compositions. The Brahmin explorer Rahula Sankratayana has lately sent word to Patna that as the result of his recent explorations in Tibet he has been able to secure from a Tibetan monastery all the lost works of Prajna Karajupto and Dharmakirti. The Research Society of Bihar which has been colaborating with the monk Rahula promises to publish the recovered documents in translation through its journal. The success of Rahula's mission has created much satisfaction among scholars in India.

DALAI LAMA DISCOVERED

AN *Associated Press* message from Kolimpong says that travellers who have arrived from Tibet state that the new Dalai Lama has been discovered but that his whereabouts are being kept secret.

It is stated that he has been born in a double-storied building either in Mongolia, Manchuria or Southern Tibet, but before announcing his birth and asking the people to recognise him the Regent and the Council of Tibet will probably wait for the return of the Tashi Lama.

An announcement will probably be made within the next few months.

BUDDHISM IN CANADA

THE rise of nationalism in Japan and the growing resentment against British Columbia's refusal to grant Japanese the right to vote are believed to be responsible for the spread of Buddhism and Shintoism in Western Canada in recent years, says the *Shanghai Times* of July 9th.

According to Dr. W. H. Gale, for many years a missionary in Japan and at present in charge of missionary work among Japanese in British Columbia, there is a rising tide of the two traditional Japanese religions.

There are some 25,000 Japanese residents in British Columbia. New Buddhist temples are springing up all over the territory and there are now eight Buddhist priests in Vancouver and near-by cities.

Japanese at Port Essington, a fishing town on the west coast, are now building a temple despite the argument of the Japanese Consul that for the benefit of the younger Japanese growing up in Canada they should adapt themselves to the country of their adoption and apply themselves to Occidental customs and religions.

Dr. Gale attributes the situation to the fact that Canadian-born Japanese are becoming restless under what they feel is an injustice—the denial of the right of the franchise. He felt that Japanese born and brought up in that country were really Canadians without a vote.

BUDDHIST MONKS CROWD COUNCIL

IN the Burma Legislative Council on August 12th. 1,000 Buddhist monks assembled about the Council premises to hear the fate of Mr. C. P. Khinmaung's Bill for the Restoration of the Rights of the Buddhist Religious Heirarchy, also known as Thathanabaing's Jurisdiction Bill.

Special police parties were posted as a precautionary measure. The Visitors' Gallery was also packed with Monks.

The Bill was not introduced in view of divided opinion.

BUDDHISM IN CHINA

MR. Kuan Chun writes from Shanghai :—According to the report of the Chinese Buddhist Association, there are more than 267,000 Buddhist Temples, and more than 138,000 Bhikkhus and Bhikkhunis in China proper while the number of *Upasakas* and *Upasikas* is five times more.

China possesses the greatest number of Buddhist texts and has had a glorious history of Buddhist development. Buddhism has permeated every phase of Chinese civilization. China has been and doubtless still is the largest centre of Buddhism. Chinese Buddhists have now realised their position and mission and understand what they must do for the modern word.

BUDDHIST SEMINARIES AND LIBRARIES IN CHINA

ACCORDING to statistics available, there are forty-five Buddhist seminaries established by and for Bhikkhus, and three for Bhikkhunis. Among these, three belong to the Tientai School, four to the Hsien-shon School, and one is especially for the study of Tibetian Buddhism, the rest being non-sectarian.

The Han-Tzang Buddhist College in Szechuan, the Mingnan Buddhist Seminary in Firkien, and the Hung Fa Buddhist College in Chekiang, are the most famous ones. The former two were founded by the Abbot Tai-Hsu, and the latter by the late Abbot Ti-Hsien.

O-BON BUDDHIST FESTIVAL

FOREIGNERS mixed with Japanese in the dance of the O-bon, the annual Buddhist festival, in the front compound of the Tsukiji Hongan Temple in Tokyo on the night of July 10th. Symbolically, thus, they imparted joy to the souls of foreigners who today lie buried in Japan and in whose memory the event was held.

O-bon is the festival of reunion of the living with the dead to perpetuate the memory of those who have passed on.

When the 30-minute Buddhist ceremony was over and the gay, centuries-old religious folk dance began with the tom-tom of a huge drum and music which blasted forth from an amplifier, some 100 foreigners there hesitated for a while to join the dancing procession led by Buddhist students. Soon the ice was broken, however, and waiting press cameramen rushed for pictures in the light of blazing torches.

As the emotional tempo of the bonodori increased, more foreigners jumped into the circle, dancing with the ballet or ballroom effect, but with satisfaction, the steps of the dance being few and somewhat simple. The procession grew in size as the minutes flew and many spectators from among the several thousands who crowded into the temple grounds joined the rhythmic step-step-steppers.

The festival was sponsored by the International Buddhist Society of Japan to please the souls of dead foreigners. Mr. Jack Brinkley was master of ceremonies. Dr. Tetsujiro Inoue, noted Buddhist scholar and president of the association, welcomed the foreign guests in English, explaining that the bon-dance originated in the seventh century during the reign of the Empress Taimei. His society, he said, hoped to make the festival for departed foreigners an annual event.

To begin the program, a Buddhist choir sang a hymn and 11 priests from Tokyo Buddhist sects marched down the stairs of the temple under a blaze of torches. They escorted the chief abbot of the Tsukiji Honganji, the Reverend Tokunin Fujimoto. He conducted the rituals. Prayers were offered for the spirits of foreigners who are buried in Japanese soil.

The ceremonies closed as incense was offered, Baron de Lapomarede, the French journalist, offering first as representative of the foreigners present. Afterward, the incense ceremony was opened for a few minutes to the public, many foreigners participating.

The bon-odori followed. A score of students from Buddhist universities here demonstrated the steps. The event was recorded by sound news reel cameras.

BUDDHIST ACTIVITIES IN CEYLON

BUDDHIST priests in the Island are to be given five scholarships a year to study in any *pirivena*, which they may choose.

These scholarships are to be financed by a portion of the income derived from the Sri Pada shrine.

It was recently decided at the Buddhist Temporalities Advisory Board's meeting to set apart Rs. 600 for this purpose.

Under the Buddhist Temporalities Ordinance provision has been made to set apart a certain portion of money for the education of Buddhist priests.

During recent years the authorities responsible for spending this money have found considerable difficulty in choosing scholars on whom this money could be spent though many applications were received.

This difficulty, the authorities feel, will be overcome by awarding a limited number of scholarships.

DEDIGAMA DAGOBA

THE Kotavehera Dagoba in Dedigama, Kegalla District—an immense mass of decayed brickwork and overgrown with rank jungle growth—has been declared by Mr. A. H. Longhurst, the Archaeological Commissioner, to be of no interest from an archaeological point of view.

This ancient monument, which is held in great veneration by the Buddhists, was inspected by Mr. Longhurst about two months ago.

It is obvious, he says, that the structure was never completed and it is of no architectural interest. Nothing is known concerning its authentic history but it is regarded locally as a place of considerable sanctity, and religious worship is still performed there.

Since the monument cannot be regarded as of any archaeological value he considers that no subvention by the Archaeological Department is necessary or wise, and he has suggested that it be handed over to the priests in charge of the Dedigama Rajamahavihara and that they be permitted to restore or re-build the ruin so as to adapt it to modern requirements.

KANDY Y.M.B.A.

THE annual general meeting of the Kandy Y.M.B.A. was held in the Association Hall on August 8th and was presided over by Adigar J. C. Ratwatte.

Owing to failing health Adigar Ratwatte expressed his wish to cease from functioning as the President, but consented to serve in a less hardworking capacity.

Mr. E. R. Abeygoonesekere, the Hony. Secretary, read the annual report and Mr. K. D. A. Abeysekere, the Hony. Treasurer, submitted the balance sheet. These were both accepted as correct and passed.

The election of office-bearers resulted as follows :—

Patrons : Mahanayakes of Malwatte and Asgiriya.

Lay Patron : Adigar J. C. Ratwatte.

President : Dr. G. W. Karunaratne.

Vice-Presidents : Mudaliyar P. B. Ranarajah, Mr. L. H. Mettananda, Dr. W. L. Vitarne, Dr. S. D. de Silva, Mr. G. D. A. Abeyratne and Mr. Francis Gunaratne.

Honorary General Secretary : Mr. P. Perera, Hony. Treasurer : Mr. A. A. Dharmasena; Assistant Hony. Secretary : Mr. H. S. Mirando; Hony. Auditor : Mr. D. G. Dullewe; Hony. Religious Secretary : Mr. E. R. Abeygoonesekere; Hony. Literary Secretary : Mr. E. V. Perera; Hony. Sports Secretary : Mr. H. A. Perusinghe; Hony. Social Service Secretary : Mr. B. Jayasinghe.

BUDDHIST ART FOR HARVARD

HARVARD University, U.S.A., wants coloured pictures of the frescoes of Sigiriya and other Buddhist paintings in Ceylon for a book on Comparative Buddhist Art.

The University has offered to send out two of its representatives to Ceylon to photograph the frescoes in natural colours.

The matter was discussed by the Executive Committee of Education.

The Commissioner of Archaeology, in a memorandum on the subject, had stated that it was the intention of the Department of Archaeology to bring out a publication on the Ceylon Buddhist Frescoes.

The Executive Committee decided to inquire from the Harvard University whether, in the event of its being granted the permission asked for, it would place some of the negatives of the pictures taken at the disposal of the Ceylon Government for purposes of the local publication on the subject.

PRINCE COLLEGE

THE new building of Prince College, Kotahena, was opened by Mrs. Gomes wife of Mr. A. B. Gomes, one of the chief benefactors of the school, early last month.

After the opening ceremony a public meeting was held in the new building which was presided over by Sir Baron Jayatilaka who expressed his joy at the awakening of Buddhists to a realization of the necessity for Buddhist education for Buddhist children. It would surprise them to hear that before 1840 there was not a vestige of Buddhist education in the Island

so much so that in 1852 the Hon. Mr. James D'Alwis published a book in which it was stated that Buddhism would disappear from Ceylon before the end of that century.

He appealed to all Buddhists to contribute generously towards the funds required to liquidate the debt incurred in completing that building.

The principal, Mr. K. G. Karunaratne, in the course of his report said that the school was probably the only English college built in temple premises and closely connected with a temple—in that case the Dipaduttarama Temple. Accordingly, it revived to a remarkable degree, the oldest tradition, of "pansala" education adapted and modernised so as to be completely adequate for modern conditions while at the same time preserving the pristine virtues of that old time education.

It was an experiment, that was full of meaning and significance for Ceylon.

ORIGINAL SINHALESE CROWN

ON the recommendation of members of the Historical Manuscripts Commission that certain documents discovered in the Kandy District in the course of their recent search should be photographed, a number of photographs have been taken and are at present in the keeping of the Secretary of the Commission.

One of these is a sannas in copper containing an inscription in modern Sinhalese script but engraved in an unusual style in seven parallel lines of lettering. The first four lines are in the usual continuous style, but the remaining lines below are written upside down on the sannas. This is said to be a rare specimen of such a manner of writing.

The next photograph of interest is that of a ground plan of a Royal Palace of 56 rooms or compartments many of which are curiously named, the words used being peculiar and their real meaning unknown at present. Among the peculiar terms are mutholi, rudrajaya and indrajalaya—all unfamiliar to modern writers.

Another photograph is that of the Hewaheta Flag of the Sinhalese Kings. It contains ten stars, the Sun and the Moon, and the likeness of a king wearing a crown and carrying a bow in one hand and an arrow in the other. The Crown is unlike the Crown now in the Museum, being in three tiers. This is said to have been the original Sinhalese Crown which could be worn only by Sinhalese royalty. The successor to the Sinhalese throne being an alien king a special crown made in the shape of a hat was used for the Coronation.

Another photograph is that of the Lankatillake Vihare as it was originally. The original has three stories with a high dome—features missing from this ancient temple as it is today.

These photograps will be used to illustrate the bulletins which the Commission proposes to publish shortly.

SINHALESE KING'S REGALIA

HIS Majesty King Edward VIII has acceded to the request from Ceylon, for the return of the Sword and the Sceptre of the last King of the Sinhalese.

A NUNNERY FOR CEYLON

CONSEQUENT upon a decision arrived at a meeting of prominent Buddhist ladies and gentlemen at "Yamuna," Havelock Road, Wellawatte, some time back with Mrs. W. A. de Silva, as President, a largely attended public meeting was held at Biyagama to inaugurate a new society which was formed to establish a Nunnery for *Dasa Sila Upasikas*.

The site chosen for this purpose is a bit of hilly land nearly 10 miles from Colombo on the Biyagama Road at a place called Manikagara. Sir D. B. Jayatilaka took the Chair. Rev. Lunupokuna Dhammananda of Paliyagoda delivered an inaugural sermon. He was followed by the Revs. K. Pannasara and W. Amaramoli. Mr. Sri Nissanka thereupon explained to those assembled the history of the movement. He said it was found necessary to establish an institution of that nature in order to accommodate the Buddhist Nuns who were wandering from place to place without a proper guidance. He stated that it was necessary to bring them together under one unifying force and to educate them to lead useful lives.

Biyagama was selected owing to its proximity to Colombo and because it is within the pricints of the Ceylon's erstwhile capital, Kelaniya, which was once the home of Ceylon's greatest queen, Vihara Maha Devi.

Sir D. B. Jayatilaka in endorsing the above sentiments proposed that the name of the new society should be called the Vihara Maha Devi Upasika Arama Palaka Sabha. Mudaliyar D. P. Ratnatunga seconded.

The following office-bearers were appointed :—The Dhamma-Anusasaka : The Ven. The Nayaka Thero of the Paliyagoda Pirivena; Trustee : The Hon. Sir. D. B. Jayatilaka; Lady Patroness : Dona Helena Wijewardena; President : Mrs. A. M. de Silva; Vice-Presidents : Mrs. W. A. de Silva, Mrs. D. L. Wijewardena, Mrs. A. E. de Silva, Mrs. E. Sirimanne and Mrs. A. S. F. Wijegooneratne. Town Secretaries : Mrs. J. R. Jayawardena and Mrs. Siripala Samarakkody; Secretary for Provinces : Mrs. D. A. Jayatileke; Manageress : Mrs. John Perera; Treasurer : Mrs. Justin Kotalawalla. A Working Committee of 22 was also appointed.

Y. M. B. A. Pupils' Examinations, 1936

LIST OF PRIZE WINNERS

THE above examination conducted annually by the Young Men's Buddhist Association, Colombo, was held on the 23rd of last February at 213 centres. Of the 11591 candidates who entered for the examination from 239 schools, 8670 sat for it, and 4156 were successful, 752 gaining distinctions and 102 honours.

The following is a list of prize winners :—

SPECIAL PRIZES

7th Standard

Gold Medal—K. M. D. Jayalatha, Sri Sugatha Samayodaya Buddhist Sunday School, Kolonnawa.

Silver Medals—(a) A. Piyaseeli Karunawathie, Sri Sugatha Samayodaya Buddhist Sunday School, Kolonnawa.

(b) W. Piyadasa, Sri Sanghamittha Vidyalaya, Pamankada.

General Knowledge Prize : (Rs. 35/-)—K. M. D. Jayalatha, Sri Sugatha Samayodaya Buddhist Sunday School, Kolonnawa.

Girls' Prize : (Rs. 20/-)—A. Piyaseeli Karunawathie, Sri Sugatha Samayodaya Buddhist Sunday School, Kolonnawa.

Abhidarma Prize : (Rs. 25/-)—A. Piyaseeli Karunawathie, Sri Sugatha Samayodaya Buddhist Sunday School, Kolonnawa.

Bhawana Dhammapada and Sutthadhamma Prize (Rs. 25/-)—W. Piyadasa, Sri Sanghamittha Vidyalaya, Pamankada.

6th Standard

Abhidharma Prize (Rs. 25/-)—R. K. M. Amarasinghe, Sri Sugatha Samayodaya Buddhist Sunday School, Kolonnawa.

Bhawana Dhammapada and Suttha Prize (Rs. 25/-)—D. P. Somadasa, Sri Sugatha Samayodaya Buddhist Sunday School, Kolonnawa.

Sasanaparampara and Jathaka Katha Prize (Rs. 15/-)—W. F. Dayawathie, Buddhist Sunday School, Lakshapatiya.

5th Standard

Abhidharma Prize (Rs. 10/-)—Seelawathie Jayakoddy, Sri Sanghamittha Vidyalaya, Pamankada.

Bhawana Dhammapada and Sutthadhamma Prize (Rs. 15/-)—M. Hemawathie, Sri Sanghamittha Vidyala, Pamankada.

Buddhacharita Prize (Rs. 10/-)—G. D. Karlinahamy, Shikshalankara Buddhist Sunday School, Timbirigaskatuwa.

4th Standard

Abhidharma Prize (Rs. 10/-)—W. K. J. Gunawardena, Govt. Girls' School, Dikwela.

Buddhacharita and Dahamkaw Prize (Rs. 10/-)—J. P. Premawathie, Sri Sugatha Samayodaya Buddhist Sunday School, Kolonnawa.

3rd Standard

Buddhacharita and Pirith Prize (Rs. 10/-)—(a) Padmalatha Weerasekera, Buddhist Mixed School, Heenatigala.

(b) Kusuma Ratnayaka, Buddhist English Girls' School, Kandy.

Saddharmamanjariya and Dahamkaw Prize (Rs. 10/-)—(a) T. V. Sugunawathie, Sri Sanghamittha Vidyalaya, Pamankada.

(b) Kusuma Ratnayaka, Buddhist English Girls' School, Kandy.

Roslin Jayasinghe Prize (Rs. 25/-)—Best Attendance and Most Passes, Sri Dharmarama School, Mahawewa.

GENERAL PRIZES

7th Standard

1st PRIZE—K. M. D. Jayalatha, Sri Sugatha Samayodaya Buddhist Sunday School, Kolonnawa.

2nd PRIZE—A. Piyaseeli Karunawathie, Sri Sugatha Samayodaya Buddhist Sunday School, Kolonnawa.

3rd PRIZE—W. Piyadasa, Sri Sanghamittha Vidayala, Pamankada.

6th Standard

1st PRIZE—K. D. Sirisena, Sri Sanghamittha Vidayalaya, Pamankada.

2nd PRIZE—H. Jinadasa Gunasekera, Sri Sanghamittha Vidyala, Pamankada.

3rd PRIZE—Karunawathie Weerasekera, Sri Sanghamittha Vidayala, Pamankada.

5th Standard

1st PRIZE—D. J. Peter, Sri Mahamahendra Buddhist Sunday School, Divulpitiya.

2nd PRIZE—M. Hemawathie, Sri Sanghamittha Vidyalaya, Pamankada.

3rd PRIZE—Seelawathie Jayakoddy, Sri Sanghamittha Vidyala, Pamankada.

4th Standard

1st PRIZE—J. P. Premawathie, Sri Sugatha Samayodaya Buddhist Sunday School, Kolonnawa.

2nd PRIZE—Yasawathie Kondasinghe, Sri Sumana Buddhist Sunday School, Meegoda.

3rd PRIZE—Dona Lilyan, Sri Sugatha Samayodaya Buddhist Sunday School, Kolonnawa.

3rd Standard

1st PRIZE—Kusuma Ratnayaka, Buddhist Girls' School, Kandy.

2nd PRIZE—P. K. Wijayasena, Sri Wijayarama Buddhist Sunday School, Labuduwa.

3rd PRIZE—K. G. Peter, Sri Wijayarama Buddhist Sunday School, Labuduwa.

2nd Standard

1st PRIZE—(a) A. M. Chandrawathie, Sri Dharmarama School, Mahawewa.

(b) M. P. Karunawathie, Sri Dharmarama School, Mahawewa.

2nd PRIZE—Somawathie I. Gunawardena, Buddhist Sunday School, Kottawa.

3rd PRIZE—N. A. Rooben, Sri Saddharmaprachara Buddhist Sunday School, Kottawa.

Y. M. B. A. FORT BRANCH BUILDING FUND

LIST OF DONATIONS

Previously acknowledge Rs. 9,407.79

PER MR. SAMSON SIRIWARDENA : Rs. 20/-.
(Third Instalment)

Messrs. L. D. Leoris Appuhamy, U. P. Ekanayaka and G. E. Nanayakkara at Rs. 5/- each; Messrs. K. W. Lionel Perera and E. Don Abraham Appuhamy at Rs. 2/50 each.

PER MR. K. NARAYANA PILLAY : Rs. 6/-.
(Eighth Instalment)

Mr. H. B. de Silva Rs. 5/-, Mr. A. Edirisinghe Re. 1/-.

PER MR. M. K. SIRINUS : Rs. 5/50.
(Seventh Instalment)

Messrs. M. K. Sirinus, K. P. Peiris, D. P. Jayasinghe, W. D. M. Perera, and K. K. Peiris at Re. 1/- each; Mr. K. C. S. Rajakaruna cents 50.

PER MR. T. W. E. JAYASINGHE : Rs. 2/-.
(ThirdInstalment)

Messrs. T. W. E. Jayasinghe and J. E. Goonesinghe at Re. 1/- each.

PER MR. K. NARAYANA PILLAY : Rs. 5/-.
(Nineteenth Instalment)

Mr. H. B. de Silva Rs. 5/-.

PER MR. D. W. RANASINGHE : Rs. 2/50.
(Second Instalment)

Sunday collection.

PER MR. P. H. K. A. RANASINGHE : Rs. 3/-.
(Ninth Instalment)

Messrs. D. S. Melagoda, E. Samarasekera, and P. H. K. A. Ranasinghe at Re. 1/- each.

PER MR. SAMSON SIRIWARDENA : Rs. 13/50.
(Fourth Instalment)

Messrs. W. W. Perera and K. D. Jayaratne at Rs. 5/- each; Mr. P. G. Perera Rs. 2/50; Messrs. De Silva Stores Re. 1/-.

PER MR. J. NAGAHAWATTE : Rs. 11/50.
(Fifteenth Instalment)

Mrs. H. U. Meemeduma, Rs. 5/-; Mr. J. Nagahawatte Rs. 6/50.

PER MR. WILSON ILLANGAKOON : Rs. 12/-.
(Fifth Instalment)

Sundry collections.

Total collections up to 31-7-36 ... Rs. 9,485.19

(To be Continued).

1st Standard

1st PRIZE—S. Iwlin Nona, Dharmodaya Vidyalaya, Hunuwala.

2nd PRIZE—Karlinahamy, Sri Nandana Buddhist Sunday School, Gorakapola.

3rd PRIZE—H. D. Leelawathie Gunaratna, Sri Dhammananda Buddhist Sunday School, Dangalla.

BEST RESULTS :—Sri Sugatha Samayodaya Buddhist Sunday School, Kolonnawa.

OBITUARY



MR. J. D. A. ABEYAWICKRAMA

We regret to record the death of Mr. J. D. A. Abeyawickrama which occured in Colombo on Monday, August 24th. Mr. Abeyawickrama, who was 55 years of age at the time of his death, was an active member of the Central Y.M.B.A. for a considerable number of years. Particularly we must mention the great service he rendered to the Y.M.B.A. as its Religious Branch Secretary in which capacity he helped the Society in no small way for the propagation of the Buddha Dhamma.

The deceased held the office of Attendance Officer of the Colombo Municipal Schools.

The funeral took place on the evening of August 27th at the General Cemetary, Borella. On the arrival of the cortege at the cemetary gate the members of the Y.M.B.A. carried the casket. The deceased leaves behind, his wife, a daughter and three sons to bemoan his loss.

THE BUDDHIST

"Sila Paññanato Jayam"

VOL. VII · Published in Colombo New Series · OCTOBER · 2480 / 1936 · Registered as a Newspaper at the G. P. O. · No.6

REFORM OF THE SANGHA

OF late much correspondence has appeared in the local press on the Reform of the Sangha. Whenever in the past the necessity arose for the purification of the *Sasana*, it was a member of the Order that initiated and led the movement for reform. The history of the Sangha in Ceylon amply proves this fact.

Take, for example, the reformation that was effected in the reign of King Kirti Sri Rajasingha, about one hundred and seventy years ago. The great effort resulted not only in the resuscitation of the national faith but also of the national culture as well. In the forefront of that great movement stands the noble figure of Saranankara Sangharaja, the last of the heroes of Lanka. How he made the solemn resolve not to rest until he had restored the *Sasana* to its pristine position and how in the end his persevering efforts maintained for nearly half a century were crowned with success form a thrilling chapter in our Island's story.

We do not, however, think it right for the Buddhists to sit with folded arms until the desire for reform manifests itself within the Sangha. It is our duty to do our utmost to mak it a competent instrument for achieving the noble purpose for which it was instituted. That duty has been imposed on us by the Master himself. He has told us that it is the duty of the *Upasaka* to exert himself to restore the *Sasana*, if it ever should become weak and inefficient.

There can be no doubt that the present condition of the Sangha demands earnest consideration at the hands of both the Bhikkhus and the laity. The problem can be solved if there is sympathetic co-operation on both sides. What is most essential at this juncture is the formation of public opinion on right lines.

ALL-CEYLON EXHIBITION

AT a time when the public seem to grow weary of local exhibitions of every description, the news of an All-Ceylon Exhibition should be welcome to all interested in the welfare of Ceylon.

It is particularly gratifying that the exhibition is to be an All-Ceylon one which will afford scope to centralise the varied industrial interests widely scattered in the Island. Industries of Ceylon, though lamentably meagre, are varied, and it is only a universal show such as the one proposed that will ensure a comprehensive survey to the spectator and give an impetus to the general industrial advancement of the country.

We would, however, sound a note of timely warning. The success of such an exhibition depends largely on two factors—the selection of a suitable date and preliminary preparations. We find it suggested in certain quarters that the All-Ceylon Exhibition should be held during the Coronation festivities next year. It would be a fatal mistake, we think, to adopt this suggestion. In England and throughout the British Empire the Coronation of the King will be celebrated on a grand scale, and a Ceylon Exhibition held during the same period, cannot possibly succeed in drawing visitors from abroad. Furthermore the time between this and next May is not by any means sufficient for making satisfactory arrangements for the Exhibition if it is to achieve its main purpose. At least two years' preliminary preparation is absolutely necessary, if the Exhibition is to be a real success.

INDIA'S OLDEST BUDDHIST CAVES

By G. VENKATACHALAM

ORISSA, now poor and backward, was once a powerful kingdom, with a history dating back to the times of the Pandavas. During the Buddhist period of Indian history, it was an important provincial kingdom ruled over by a Governor, after the defeat of the Kalingas by the Emperor Asoka. The oldest Buddhist caves in India are situated in this region. There is a tradition that the Yavanas ruled over this country for sometime. Later, a powerful dynasty arose and reigned for six centuries leaving a deep impress of its sway in the beautiful monuments that can be still seen to-day.

The past history of Utkal (Orissa) is the story of the rise and growth of this dynasty, founded by Yayati Kesari, and known to history as the Kesari dynasty. Buddhist influence began gradually to wane during the period of this Hindu kingdom, and the great temple at Puri was restored to its past grandeur. The Gangas who came from the south and who introduced Vaishnavism, ruled this tract for over four centuries, till petty chieftains arose among them and caused civil wars and political confusion, which resulted in the invasion of Orissa by the Afghans about the beginning of the sixteenth century. Then the Mughals came, then the Mahrattas, and lastly the British. Over three hundred of internecine wars, pestilence, famine and poverty, reduced the country to its present state, with some petty Zemindars to live upon the toils of one of the most poverty-stricken and famished peasantries in the world. Poor as the province is in material wealth or culture, it is rich in architectural monuments of the past.

The oldest Buddhist caves, so far discovered are located not far from Bhuvaneshwar in Orissa. They are two small hillocks that rise out of a wild jungle below, and are known as Udyagiri and Khandagiri. A passable road, about six miles from the town of Bhuvaneshwar, leads you to the foot of the caves, and a good Travellers' Bungalow lies to the left, amidst picturesque surroundings. The ascent to the caves is not hard, and there is nothing worth noting in most of them except the antiquity of the caves with some powerful carvings, which date back to about 500 B.C. There are small cells with no carvings of any kind, indicating primitive cave-dwellings. Some have pillard verandahs and others friezes and relief carvings, showing gradual development in the arts of architecture and sculpture. The most notable of them is the two-storied building, known as "Raninur," and it has some interesting sculptures in bas-relief. Some of the caves in the Udyagiri hill, which is separated from Khandagiri by a narrow gorge, are fantastic and elemental in appearance, like the Tiger Cave, which when seen from far, looks like a tiger with wide open mouth, powerful jaws, terrifying eyes and nose and teeth overhanging the entrance. The rock itself is so formed as (with a little clever touch by the stone-cutters) to produce this quaint effect. These caves indicated interesting phases of the art of stone-carving and form a useful background for the study of the rock-cut temples in India.

The temples at Bhuvaneshwar represent a high water-mark of Orissan art; a close study of some of them clearly shows this art in various styles and in different stages of development. It is said that there were over five thousand temples built round the vicinity of modern Bhuvaneshwar, and the

present big temple of Siva was raised by the founder of the Kesari dynasty. A glance from one of the smaller towers over the surrounding country confirms this tradition. Countless shrines and sikharas peep through parched jungles. The beautiful big tank enhances the attraction of the place.

The temple architecture of Orissa is typical of the northern Hindu style, and forms an interesting complement to the gopurams of South Indian temples. The curvilinear-shaped towers, with their AMALKI finials, compare favourably, in majesty and grandeur, with the pyramidal pagodas and their KALASAMS of the south. The stucco work on the face of the gopurams of the Dravidian temples is not so elegant and refined and rich as the carvings of Orissan temples. There are exquisite designs of floral friezes and animal carvings in this temple; there are several more than life-size sculptures of the gods and goddesses of excellent work-manship, fixed all round the central pagoda; the figure of the Sun-God with his attendant Aruna, carved in black stone, is one of the striking pieces of sculpture to be seen. The court-yard contains small shrines elaborately carved and beautifully finished, and also fragments of broken stones, alive with MITHUNA figures of men, women and animals.

The phrase "Car of Juggernath" has made the temple at Puri widely known. This "Car of Juggernath," is supposed to represent one of the religious features of Hindu life, and it is a pity that it is used freely and maliciously, unquestioned and unrefuted. The significance attached to the words, (meaning the self-immolation of Hindu pilgrims before the festival car carrying the image of Jaganath, by getting crushed under its heavy, ponderous wheels), never exists anymore, nor did it ever exist as part of the religious life of the people. A few frenzied fanatics—a common phenomena in all religions—may have laid themselves before the car and got killed in the long history of this temple, lasting over twenty centuries or more, but to make it appear as an institution of religious rite is positively absurd.

In spite of filth and vulgarity associated with this temple, Puri remains one of the most remarkable places of pilgrimage in the world. It is the most democratic place of worship, where prince and peasant, pariah and priest, partake of the same food, and forget, for the time being, their social and class differences. It is the one temple in India which is really the temple of the people, where the panchama is the equal of the Brahmin, and where the deity is the Lord of the Universe, not Shiva or Vishnu or Brahma. The present worship in the temple was instituted in later centuries, when Vaishnavism began to spread rapidly in Bengal and Kalinga, and when the influence of saints like Kabir and Chaitanya began to affect people's thought and lives. Puri must also have been a powerful centre of Tantric worship after the decline of Buddhism. There is a tradition that it was a great place of pilgrimage for Buddhists and that a relic of the Buddha was enshrined there. Even to-day, the worship at Puri is more cosmopolitan than at either Kashi or Remeshwarem. To Anglo-India, it is, to-day, a sea-side resort.

The temple itself is a 12th century structure, in the accepted Orissan style, and stands in the middle of a large court-yard, surrounded by a number of smaller shrines. They are the usual Hall of Audience, Hall of Offerings, the Pillard Hall, and the inner sanctuary. The carvings on the side of the pagoda, which is conical and curvilinear in shape and with the symbol of Vishnu's wheel and flag on the top, are not elaborate and rich as in the temple at Bhuvaneshwar, but contain some large rude MITHUNA figures which puzzle and worry European visitors. In fact, all the Orissan temples, and especially the one at Konarak, are richly and minutely carved with these pictures, and whatever may be their reaction on the minds of the Christians and other non-Hindus, the Hindu devotees seem to be little affected by them, and in fact, they

seldom look at them or allow their minds to be corrupted by them. Their object of visit to the temple is for a different purpose and they are generally lost in their worship. It is the curious-minded and sophisticated young people that imagine all kinds of obscenities, indecencies and corruptious arising out of them.

To the Hindu, a temple is a microcosm, a miniature cosmos, wherein all life finds expression and therefore everything—plant life, animal life, human life and even the lives of the gods—finds representation in their manifold aspects, while the innermost sanctuary, the holy of the holies, in all the temples, is a small dark cell, with no embellishments of any kind. The worshipper's attention is ever drawn to and generally centres round this GARBHAGRAHA, and his mind is not allowed to wander about in the externals that surround the shrine. They, in fact, symbolise the nature of the universe, with its outer attractions, which ever lead senses astray, and the inner simplicity, which is the very nature of life and truth. From the point of view of art, they reveal a commendable mastery over human anatomy and bodily form in different poses and movements, on the part of those ancient sculptors. The myth that Indian craftsmen were and are poor in their knowledge of natural anatomy stands exposed in a remarkable manner by these carvings.

My first glimpse of the famous Black Pagoda of Konarak was on a cold wintry morning, seen through hazy mists from a distance of about two miles. It peeped through a small cluster of casurina trees veiled by thin vaporous atmosphere. Our way lay through sandy tracks, intercepted, here and there, by casurina groves; herds of swift-foot-bucks and doe darted hither and thither, startled by our intrusion. The bullock carts that carried us and our provisions all through the night from Puri, followed us slowly behind. We arrived in time to see a batch of American visitors off, and to take possession of the Travellers' Bungalow to ourselves. We were a party of three, two men and a lady, and soon established ourselves for a week's stay. Daily we explored the ruins and studied its marvellous sculptures in detail.

There is no temple in all India, like the Black Pagoda; unique in its richness, solitary grandeur, and dedicated to the Sun God, it is the only Sun Temple in India. The Martand Temple in the Kashmir Valley may not be a Sun Temple but this one certainly is. It faces the East and greets the Sun God every day, as he ascends in his fiery golden charriot over the green waves and rides across the blue sky in his resplendent glory. We saw a sunrise, one early morning, from the top of the tower, and the impression was profound and compelling, though different from that one gets either from the Tiger Hill in Darjeeling or from a boat on the Ganges in Benares. One can easily with a little artistic imagination, picture to oneself Ushas silvery mantle spreading itself before a receding darkness, the Aswin's glorious forms riding over the prancing steeds of white waves, and then a moment later, the god Suriya himself rising out of the ocean in bejewelled splendour. Bathed in the morning rays of the sun, the temple takes on a majestic appearance, and the scattered ruins all round illumine themselves, and though there is no more chanting of hymns, burning of incense, ringing of bells, flowers and fruit offerings and a gay throng of worshippers, one feels all the solemnity of a religious ritual in that silence.

Who carved these temples and why did they raise this magnificent monument on that spot ? Was there a great city near by, and if so which king ordered its building ? From where the stones were brought and the artists ? To all these questions, archaeologists and historians, give only vague answers. The pagoda stands mute, a marvel of devotion and achievement.

The Black Pagoda is a pyramidal structure, rising in three terraces with a lotus crowned pinnacle, and is elaborately carved

with figures of elephants, horses, warriors, chariots, in regular procession and with amazing life-likeness. The pagoda is supported by richly carved wheels, which are, in themselves, gems of art. Most of these represent the much discussed "indecent" scenes; in fact, almost all the minute carvings are not of that nature. There are carvings of like nature in high and low relief, covering the exterior of the temple. Lions, horses, griffins, and other mythological creatures abound within the precincts. The four entrances, though much of them are in ruins, contain finely polished blue-black stone lintels with iron beams resting on them. Pairs of lions, horses, etc., are to be seen near each one of the entrances, great masterpieces of stone-carving, full of animation and feeling. The Hall of Audience, though crumbled and perished, reveals its former beauty in the fragments lying about. The images of Suriya with Aruna and the prancing horses still dominate from the walls. For richness, elaborateness and riotous ornamentation, the only temples in India that can be compared with this are the Hoyasala temples of Halebid and Belur and Somnathpur in Mysore State. Between the daringly devised and powerfully sculptured caves of Elephanta and Ellora and the delicately designed and cunningly carved temples of Belur and Konarak, a whole world of evolution of architectural art lies. What a glorious world to explore !



AWKANA BUDDHA STATUE CUT OUT OF SOLID ROCK. IT IS 42 FT. IN HEIGHT

BUDDHIST NUNS OF TIBET

By E. DE ORME

A MEMORY that abides with me of a journey I made into Tibet is that of the Nuns of Dolma, who far away beyond the gigantic snow clad mountain barrier of the Himalayas, go about their errands of mercy. They are dedicated to that aspect of the Adi Buddha, or Universal Buddha Spirit, which manifests as Dolma, "the Virgin Mother of Mercy," "she who hears the cries of all the world." Their religion is Buddhism of a peculiar kind, with an ecclesiasticism startlingly like that of mediaeval Europe, ruled by a Dalai Lama and a hierarchy of "princes of the church."

High up on the mountain side, on the Lhasa road, in the north of the town of Gyantse I observed a number of white specks. My glasses revealed the prayer flags which denoted a religious establishment. I was told that this was a nunnery, the head-quarters of the Nuns of Dolma.

The nuns are dressed in the customary red monastic robes which differ little from those of the monks, their heads are shaven, and they wear long-haired sheepskin caps dyed a bright red. They conduct the services themselves in the adjacent temple, reciting prayers and observing the ritual. When called they go forth to succour the sick and dying. They are, indeed, sisters of mercy who have taken the vows of celibacy and renunciation of all things worldly, so that they may devote their lives to healing and the alleviation of pain and sickness. Daily calls are made for their services, and as I was sitting there a bell rang, and the nuns stood back expectant. A messenger had arrived from an encampment of nomadic shepherds in the far-off wilds. "Will the good sisters come with prayers and nursing for one who may be dying? Such a request is never refused. Four nuns were told off by the abbess, and presently they returned to report themselves to her. They were equipped for their journey, each with a small valise strapped to her back, a satchel over her shoulder and a stout staff in her hand. The lady abbess, read a short prayer, blessed them, and they departed.

Their journey might perhaps be of many days and nights. But they are not deferred by rain, hail, snow or the fierce gales that rage over the desolate wilderness. They live on what they carry with them, never soliciting alms but accepting what is freely offered, blessing the giver. At night, when there is no shelter available, they sleep in the open in perfect faith. No man dare molest them, not even the robbers who infest the mountain passes. There may be danger from wild beasts, but it is said that none of these will ever approach the nuns to do them an injury.

As I was about to depart the great bell began to ring sonorously, and the nuns went forth to assemble in the temple for the afternoon service. I was invited to be present, and was shown to a seat near the altar with its golden images of the Buddha Gautama, his disciples and the saint, Dolma, the Deliveress, occupying a place of honour. Upon the walls, and from the beams, overhead, hung wonderful pictures, woven or painted on silk in colours and gold thread, of saints and of scenes from the life of the Buddha.

The nuns sat upon the bare door absorbed in their devotion, turning their prayer-wheels or telling their beads. The abbess had intoned the service called "The Blessing of Departure" which concluded with a hymn. The service at an end, the abbess beckoned to me to approach, and, as I stood before her she pronounced the Benediction, holding her two hands above my head. The good abbess is a woman of many years, and it will not be long before she, like her predecessors, will "lie in the lap of Dolma," in that love and peace which passeth all understanding and for which she has laboured all the days of her life.

THE OUTLINE OF THE METHOD OF MEDITATION

By NYANATILOKA THERA

THE whole of Buddhism, by which I mean the whole of the genuine teaching of Gotama, the Buddha, may be summed up in three words: *Morality*, *Concentration* and *Wisdom*, i.e., the threefold division of the so-called "Eightfold Path" of deliverance from Samsara, of which right speech, action and livelihood come under Morality or *Sila*, right energy, mindfulness and mental concentration under Concentration or *Samadhi*, and right understanding and thinking under Wisdom or *Panna*.

Of these three stages Morality (*Sila*) constitutes the foundation without which no real progress along the Eightfold Path to purity and deliverance is possible. The two higher stages Mental concentration (*Samadhi*) and Wisdom (*Panna*) are brought to perfection by what in the West is usually called "Meditation," by which word we generally translate the Pali term *Bhavana*. *Bhavana* is derived from the causative of *bhu* (to be, to exist) and therefore means literally "the bringing into existence, producing, unfolding, developing." Hence Buddhist Meditation of *Bhavana* consists in:

1. The development of concentration (*Samadhi*) and hence mental "tranquillity" (*Samatha*);
2. The development of Wisdom (*Panna*), or, to be more accurate, that kind of intuitive wisdom which is called *Vipassana* or "insight."

In this popular treatise I wish to give the reader a general idea of the authentic method of this twofold Buddhist meditation without however going so much into detail and also avoiding intricate problems.

Though it is to be regretted that in Ceylon one rarely meets with laymen or monks who are devoted to these two higher stages of Buddhist life, we nevertheless still find in Burma, and in all probability also in Siam, the two greatest strongholds of Buddhism, quite a number of monks and hermits, nay even lay devotees, who, whilst living in the solitude of deep forest and in lonely caves, entirely detached from all worldly wishes and anxieties, are striving after the highest goal set forth by our Master, a goal which is to be gained only through concentration and insight. Undoubtedly for the real development of this higher life, solitude, at least temporarily, is an absolute necessity.

Though many of the Buddhist meditations may serve various immediate aims, yet their ultimate object and reason, directly or indirectly, is the Buddhist goal, *Nibbana*, i.e., deliverance from greed, hatred and delusion, and therewith deliverance from the misery of Samsara. In the Samyutta Nikaya the Blessed One says:

> "Now, what, O Monks, is Nibbana. It is the extinction of greed, hatred and delusion."
>
> "And what is the way leading to Nibbana? It is Mental tranquillity (*Samatha*) and insight (*Vipassana*)."

Mental tranquillity or *Samatha* is an unshakable state of mind gained through the perserving practice of mental concentration which according to Sankhepa-vinnana bestows a threefold blessing; it leads to auspicious rebirth, to bliss in this very life, and it purifies the mind and makes it fit for Insight.

"Insight" or *vipassana* in the Buddha's teaching signifies the flashing insight into the impermanency, the misery and the unsubstantiality or impersonality of all that we call existence, i.e., material forms, feelings, perceptions, mental formations and consciousness.

With regard to the practice and development of concentration or mental tranquillity (*Samatha bhavana*) there exists many different exercises. In the Abhidhamma and Visuddhi-Magga forty such exercises are enumerated and explained, namely: ten Kasina exercises; ten cemetery meditations; the reflections on the qualities of the Buddha, the Dhamma, the Sangha, etc.; the four so-called "divine abodes;" concentrations on breathing, etc.

Before entering into a discussion of the various concentration exercises, I have first to deal with the three degrees of intensity of concentration, and further to speak of those higher states of mind called *Jhanas* or trances which may be attained by these exercises.

The three grades of intensity of concentration are:

1. "Preliminary concentration," or *parikamma-samadhi;*
2. "Neighbourhood concentration," or *upacara-samadhi* and
3. Attainment concentration" or *appana-samadhi.*

"Preliminary concentration" is present whenever one directs one's mind to any of the various objects of concentration. "Neighbourhood concentration" which approaches, or comes near to the first *Jhana* is marked by a mentally visible light, the so-called "reflex-mark" of which I shall speak later. "Attainment concentration" is that degree of concentration which is present during the *Jhanas.*

By the *Jhanas* are meant transcendental states of perfect mental absorption beyond the reach of the fivefold sense activity, which is only to be attained in aboslute solitude and by unremitting perseverance in the practice of concentration. In these states all sense activity has ceased; no visual or audible impressions can arise at such a time, no bodily feeling is felt; in this state the monk appears as if dead. But, although all outer sense impressions have disappeared, yet the mind remains active, perfectly alert, fully awake. The first *Jhana* is a state of supramundane peace, ecstasy and joyful bliss; yet "abstract thinking and pondering" (*vitakka-vicara*) i.e., the so-called "inner speech" or "verbal activities in the mind" (*vaci-sankhara*) are still at work.

As soon as these "verbal activities" in the mind have ceased one attains the state of the second *Jhana.* This is a state of highest "ecstasy (*piti*) and joyful bliss, free from thinking and pondering.

After the fading away of ecstasy the third *Jhana* is reached marked by calm "equanimous joy" (*upekkhasukha*).

After the complete fading away of joy a state of perfect "equanimity" (*upekkha*) abides, i.e., the so-called fourth *Jhana.* The state of mind emerging from this fourth *Jhana* is again and again described in the Pali text in the stereotyped words: "the mind thus serene, purified, lucid, stainless, devoid of evil, pliable, ready to act, firm and imperturable."

Now let us deal separately with the various concentration-exercises. Amongst the forty exercises the Kasina exercises much resemble certain methods of inducing hypnotic sleep by gazing at bright objects. Therefore in order to avoid such an outcome, one must beware of sleepiness and strive to keep the mind ever alert.

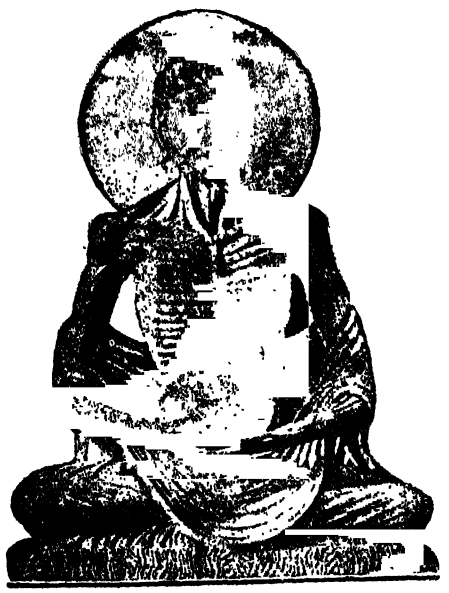
There are four colour Kasinas, four element Kasinas, the space Kasina and the light Kasina. In the colour Kasinas a blue, yellow, red or white orb may serve as the object at which to gaze or else coloured flowers, clothes, etc. In the practice of the earth Kasina the object of our gazing

may be a ploughed field seen from a distance, or better a circular spot of earth especially prepared for this purpose. In the practice of the water Kasina we may gaze at a pond seen from a higher elevation or at water contained in a vessel. Similarly with the fire Kasina.

As an example how to practise such an exercise let us follow the process during the practice of the so-called "blue Kasina." To this end let us choose a blue circular orb as the "preliminary mark" (*parikamma-nimitta*). Sitting before the orb we fix our whole attention upon it and so produce the so-called preliminary concentration (*parikamma-samadhi*). While constantly gazing at this blue orb, we have to strive to remain mentally alert and steadfast in order not to fall into hypnotic sleep, as already pointed out, and at the same time to keep away from our mind all outside impressions and thoughts on other objects, as well as the disturbing and dangerous mental visions and hallucinations that may arise. When exclusively fixing our eyes and thoughts on the blue orb as our only object, the things about the orb seem, as it were, to disappear. And the orb itself seems to become more and more, a mere mental phantom. Now, whether the eyes are opened or closed, we still perceive the mentalised Kasina orb which more and more assumes appearances of the bright orb of the moon. It is the so-called "acquired mark" (*uggaha-nimitta*) which though apparently seen by means of our eyes, is nevertheless produced and seen only by our mind, independent of the sense activity of the eye. As soon as this mentally-produced light becomes steady and vanishes no longer but remains safely fixed in the mind, we should according to the Visuddhi-Magga move to another place and there continue our exercise. In fixing the mentally-produced light still more with our mental eye, it becomes continually steadier and brighter till at last it assumes the appearance of the bright morning star. Thereupon the mental "reflex-mark" (*patibhaga-nimitta*) is attained and along with it the so-called neighbourhood-concentration (*upacara-samadhi*).

Already during this stage all mental "hindrances" (*nivarana*) have, at least temporarily, disappeared and become impossible: no "sensual" wish (*Kamachanda*) can possibly arise in such a state; no "ill-will" (*vyapada*) can irritate the mind; all mental stiffness and dullness (*thina-middha*) are overcome; neither "restlessness and anxiety" (*uddhacca-kukkucca*) nor "wavering doubt and sception" (*vicikicchi*) can divert it. For as long as there is possibility of their arising, there can be no lasting tranquillity of the mind. Now, in again fixing our mind more and more on the "reflex mark" we finally reach "Attainment Concentration" (*appana-samadhi*) and thereby enter into the first *Jhana;* thus by the ever deeper absorption of the mind we pass consecutively through the remaining *Jhanas* as described above.

Next, let us touch on the so-called cemetery meditations. Their purpose is, by arousing disgust for the carnal desires and detachment from them, to create a concentrated and tranquil state of mind. The objects of contemplation for the cemetery meditation—either real or imagined—are:



A BEING FREE FROM GREED, HATRED AND DELUSION

a putrefied corpse, a corpse gnawed by wild animals or by worms, a skeleton, scattered bones, bones crumbled to dust, etc.

Of the remaining concentration exercises I intend to speak only of the four so-called "Divine-Abodes" or *Brahma-vihara-bhavana*, viz: benevolent love, compassion, altruistic joy, and equanimity, in the Pali: *Metta, Karuna, Mudita and Upekkha.*

The first of these, the development of benevolent love or loving goodwill (Metta-bhavana) is according to the Visuddhi-Magga to be practised somewhat like this: First, one should think of oneself, "May I be happy; may I be free from pain and suffering!" Thus, beginning with oneself, one should then in the same way extend loving and benevolent thoughts to one's teacher, then to one's fellow-monks, then to all persons living in and around the monastery, then to the inhabitants of the nearest street, then by and by to the whole town, then to the whole country; and making no difference between friends and enemy, blood-relations and strangers, good people and bad, one should pervade the whole wide world with loving goodwill; and not only human beings, but also animals down to the tiniest insects, all should be embraced with our loving goodwill. Identifying ourselves with all that we should diffuse our love through the whole universe, above, below, and on all sides, and should rouse in our inmost heart the fervent wish: "O, may all beings be freed from that ill-begetting craving, hate and delusion!"

By this exercise of universal good-will the heart is purified of ill-feeling and anger and attains tranquillity, peace and steadfastness. During the exercise the mind may gradually pass through the first three *Jhanas*. In a more or less similar way "compassion" and "alturistic joy" are to be developed.

In the texts again and again, we read the stereotyped words: "There, O Monks, the monk with loving kindness—with compassion—with alturistic joy pervades one direction, then a second, then a third, then a fourth, above, below, and round about, in every quarter, and identifying himself with all, pervades the entire world with heart of love grown great, wide, deep, boundless, free from wrath and anger, etc."

In the fourth so-called "Divine Abode," the development of equanimity (*upekkha-bhavana*), all things and persons are regarded with perfect equanimity and disinterestedness. With unshakable equanimity the mind looks upon wealth and poverty, happiness and misery; free from agitation, free from aversion or inclination the mind remains steadfast and unmoved, beyond love and hatred, beyond joy and sorrow.

It may here be mentioned that concentration does not reach the same degree of intensity in each of these forty exercises. For example, in some of them only "neighbourhood-concentration" is reached, as in the reflections on the qualities of the Buddha, Dhamma, Sangha, etc. The cemetery meditations may induce entrance into the first *Jhana;* the first three "Divine Abodes" may induce the first three *Jhanas*. The ten "Kasina" exercises, however, as well as the exercise of "Equanimity" and the concentration on "breathing" may induce all the four *Jhanas*.

With regard to the nature of the person meditating it should be noted that the four colour Kasinas are particularly suitable for an angry nature, whilst for an unsteady nature the concentration on breathing (*Anapana-sati*) is to be recommended. Further in the case of an unsteady nature the Kasina-orb should be of small size.

We have already stated above that all these concentration exercises serve only to develop mental concentration and tranquillity (*Samatha-bhavana*). This mental tranquillity however is the fundamental

and indispensable condition for the successful development of insight (*vipassana-bhavana*), and this insight alone possesses the power to confer immediate entrance to the "four stages of holiness" and to free us from the ten so-called "fetters" that bind beings to the ever-turning Wheel of Existence.

Therefore our Master has said: "May you develop mental concentration, O Monks. For whoso is concentrated in mind sees things as they really are." Concerning "Insight" we read in the Milinda-Panna: "Just as when a man brings a lamp into a dark chamber, the lamp produces light so that all things are clearly seen: even so, as soon as insight arises, it dispels the darkness of ignorance and brings forth the light of knowledge; sending out the rays of wisdom it renders clearly visible the Four Noble Truths. Then the earnestly-striving monk perceives with clear and bright insight the impermanence, the misery and the unsubstantiality of all existence." And in Puggala-Pannatti (No. 109 n.y.): "Just as a man at the sudden flash of lightning on a dark and gloomy night may with his eyes recognise the object; even so by insight man may perceive things as they really are: 'This is misery'—'This, the origin of misery'—'This, the cessation of misery'—'This, the Path leading to the cessation of misery.'"

Hence, just as morality (*sila*) forms the indispensable foundation for the successful development of mental tranquillity and concentration (*samadhi*), even so mental tranquillity and concentration supported by morality form the necessary foundation for the development of wisdom (*panna*), of Insight, and insight is the immediate condition of entrance into the four stages of *Holiness* and *Nibbana*.

However it is not an absolute necessity to have gained the four *Jhanas*, for a successful development of "insight" and the realisation of the four stages of holiness; the attainment of "neighbourhood-concentration" is quite sufficient. Moreover, during the *Jhanas* the development of "insight" is absolutely impossible, for the initial practice of this exercise requires abstract thinking and analysing; whilst in the first *Jhana* abstract thinking is already weak, and totally absent in the three higher *Jhanas*.

As already said "Insight" is induced by means of analysis and intense contemplation of all the phenomena of existence, viz: material form, feelings, perceptions, mental functions and states of consciousness; by the contemplation of their impersonality, futility, emptiness and unsubstantiality; by the comprehension that in reality, neither within nor without these phenomena, is there to be found any "Ego-entity" (*attan*—*Skr. atman*). That which we call our "I" or "self" or "person" is nothing but an empty name. Really, this teaching of the unsubstantiality is the only specific Buddhist doctrine, but without this profound insight one can never rightly grasp the Four Noble Truths nor realise the higher Path.

All the other teachings of our Master may be discovered in other philosophies or religions. Also the *Jhanas* had already been attained before and independently of the Buddha. Love was preached by some other religions. Likewise the impermanency and miserable nature of existence was taught by others, but the saving truth of *Anatta*, i.e. the impersonality or phenomenality of all existence has been taught and revealed to the world in full clearness only by the Buddha. This therefore is the only characteristic Buddhist Doctrine on which the whole Buddhist system stands or falls. Hence, as the Anatta-understanding is the preliminary condition of a real understanding of the Four Noble Truths and as without a deep insight into the truths of the phenomenality of all existence, deliverance from *Samsara* is impossible, therefore one may rightly say that of all historical teachers none but the Sage of the Sakyas, the Enlightened One, has shown the right method of meditation and hence the right way to deliverance.

WHY INDIA LOST BUDDHISM?

By HAR DAYAL

I MAY be allowed to express a few ideas on this important question. We know that the disappearance of Buddhism in India is a very puzzling problem. Perhaps it will never be explained very satisfactorily. But a few tentative suggestions may be offered.

I. The Buddhist Church made a great mistake in rejecting India's past. It thought that the history of India began with Lord Buddha. The Buddhists did not revere Rama and Krishna, who were also great national heroes and teachers. The Brahmanists represented the historical tradition, when they developed the cults of Krishna and Rama. Every religion, that appears on Indian soil, must honour Rama and Krishna, in some way or other. The Buddhists need not have regarded them as gods or incarnations, but they should have paid them homage. They were certainly more deserving of worship than the imaginary and lifeless Avalokitesvara, Manjusri and other such incarnations. Every church in India must build on the Ramayana and the Mahabharata, or be defeated in the struggle with Brahmanism. New sects may add to the ancient traditions, but they must not destroy them.

II. The Buddhist monks wasted their time in futile metaphysical disputes, which had no bearing on ethics and social welfare. And they hatched the most incredible and nonsensical theories out of their minds. Thus we got the Prajna-paramita in several thousand verses, and the "wisdom" was supposed to be summed up in the teaching that everything was empty (sunya). If these teachers had devoted themselves to science, they could have discovered many truths and rendered valuable services to India and the world.

III. Monasticism is a curse. Many unfit and lazy persons are always admitted into the monasteries. The life of indolence and security attracts many men and women, who have no call for true religious service and they are not controlled by the laity in any way. We learn from the Rajatarangini that there were married monks in Kashmir! This monasticism involved no sacrifice and became a lucrative profession.

IV. The ruling classes could not accept the Buddhist dogma of absolute vegetarianism(?) for all classes. Brahmanism did not insist on it, as the Brahmans had more commonsense than the Buddhist monks.

Buddhism does not expect the ordinary laymen to observe strict vegetarianism in Burma, China and Japan. Why was this minor virtue over-emphasized in India ?

V. The "mystical" tendency, which is inherent in all unscientific and imaginative spirits, resulted in such aberrations as the spells, dharanis and mantras of Tantric Buddhism. And other signs of degeneracy appeared, as the Tathagataguhyaka abundantly proves.

VI. The negative and pessimistic aspects of Buddhism, which have certainly existed since the earliest times, tended to rob life of all earnestness and real meaning. The eternal harping on dukham, anitya, sunyata, etc. was not conducive to the growth of energy, and a high standard of spiritual activity. Those texts of Buddhism really make out human life to be a sad and sorry business after all. And a church, which emphasized such absurd and pernicious doctrines, deserved the treatment that it received. The same nation, that welcomed early Buddhism, felt that it must repudiate later Buddhism.

The essence of Buddhism does not consist in the reiteration of the old formulae and the misinterpretation of the old texts. It lies in the progressive search for Truth in the spirit, that animated Bhagavan throughout his life. Don't be mere Buddhists : try resolutely to be Buddhas.

DIFFERENCE BETWEEN BUDDHISM AND CHRISTIANITY

By J. TAKAKUSU

SEEN from the standpoint of the number of adherents it possesses, Christianity hardly bears comparison with Buddhism. Statistical returns, though rather old they are as they were prepared some thirty years ago, show that Christianity, including Protestantism and Catholicism, possessed 327 million followers. Against these figures, Buddhists numbered roughly 500 millions. Now the total population of the world being 1250 millions, 40 per cent of them are believers in the religion founded by Gautama, while 26 are adherents of one originated by Jesus Christ: Formerly, however, numbers were not considered as of much importance by the Christians of the West. "What is the use of comparing numbers?" they used to say, "for they tell nothing. Civilized religion is pure, monochromatic, while uncivilized religion is a mixture of various doctrines. It is impure in faith, because it sometimes is Buddhism and Confucianism combined, sometimes Buddhism joined together with Shintoism, and so forth." Now, when belief in monochromatic Christianity has begun to wane, when one looks at it it appears as though polychromatic religion is deeper in faith and might survive after the former is long dead. No intelligent man now thinks of calling one religion civilized and another uncivilized. In fact what has hitherto been considered as civilized is often found to be uncivilized and on a stage hitherto considered to be civilized acts are sometimes enacted, which are uglier in nature than anything done by uncivilized people, while beautiful flowers are not infrequently found blooming in a field hitherto considered uncivilized. We have been accustomed to think that the world goes forward from barbarousness to civilization, but facts have sometimes been found which show that instead of advancing the world has retrograded from civilization towards barbarousness.

Religious belief, one reasonably expects, should also advance from that in a primitive faith towards that in the highest, from simplicity towards complexity, from superstition towards pure faith, from blind faith towards rational faith. As a matter of fact, however, people often pursue wholly unexpected courses. For instance, we often come across men, who were once fortunate enough to enter the gate of pure faith but afterwards retracted their steps in the direction of superstition, or men, who once drank deep in the spring of rational faith but afterwards fell down into a pool of blind faith. This world of ours never runs on a straight line; there are exceptions at all times.

Seen from the standpoint of the history of religions, it looks as if religion should advance from polytheism towards monotheism, from monotheism towards pantheism, from pantheism towards rationalism. In such matters, however, there is no fixed rule or order, students of religion being entirely at liberty to set forth whatever theory they consider as right and correct. Especially it is so with religious faith of people at large. It never moves in such a direction as men of sound intelligence and deep knowledge expect it would. For instance, we think it is only natural and of due order that one's religious faith advances from that in a religion that stands with a creator at its centre towards that in a religion that

admits no such conception. In other words, we think the right order of things should be progress from heretic towards orthodox. But Mr. Kaku Imai, formerly a priest of the Shingon Sect, embraced Christianity and wrote a book entitled: "The Story of My Conversion." Mr. Ryoun Kametani, formerly a priest of the Shin Sect, also became a Christian and wrote a book called "From Buddhism to Christianity." Yet another Buddhist priest, Mr. Taisei Michihata, formerly of the Yuzu Nembutsu Sect, published a book with the title, "From Buddha to Christ." There is no disputing about tastes. In fact there is no rule, no order in religious faith. What one thinks to be retrogression, another may think progress. What Buddhists believe it rational to think that men are their own creation instead of being creatures of God, Christians hold the view as irrefutable that none but God can create human beings. Evolution is generally believed to be true and rational, but some Christians regard Darwin and his followers as heretics to be summarily suppressed. On one side belief prevails that knowledge and faith can move on side by side, but on another intellect is considered to be irreconcilable with faith. To a certain group of thinkers, philosophy and religion are fellow travellers on the highway of human progress, but to another they appear to go each the contrary way. In a similar way Buddhism and Christianity stand apart, opposed one against another, this being due to difference in their fundamental nature. Now in what points do they differ from one another? This is the question I propose to answer as fully and plainly as possible, taking up one point of difference after another as I go on.

In the conception of men at large there are three kinds of "God." The first kind of "God" comprises all gods conceived in the minds of men from the adoration or fear of natural phenomena, such as the sun, the moon, mountains and rivers, and so forth. All gods of superstition belong to this class.

The second kind of "God" is human beings deified, such as ancestors, heroes, great men and women who rendered distinguished services for their fellowmen. All mythological deities and fairies also belong to this group of gods.

The third kind of "God" is one who is believed to have created all things in the universe, including men, namely, 'the "creator." The "creator" is also of two kinds. One of them is a supreme being standing above all other gods, while the other is the one and only god, any other gods being considered as false. The God of Christianity is the last named one, namely the one and only true god, who is the creator of all things. The gods of Shintoism are mostly those belonging to the second class of "God," though in a rare case there are those who can hardly be distinguished from those belonging to the first class.

The Christian god is a god of the third class and is entirely different in nature from any god of the second class. In Japan he is called *Kami* like any of the Japanese Shinto gods and for this reason the Japanese generally regard the Christian god in the same light as they do Shinto gods. In reality, however, the former is entirely different in nature from the latter. A Japanese believer in Christianity must deny all his native gods, including his defied ancestors and the guardian gods of his country, and must worship the creator as one and only true god. The name *Kami* as applied to the Christian god is a misnomer and is certainly misleading.

This reminds me of a similar matter that appeared in China some thirteen centuries ago, when during the reign of Emperor Tai Tsung of the Tang Dynasty Christianity was first introduced into that country. Under the name of Kingchao it was energetically propagated by a missionary, whose original name was Adam, but who assumed the name of Kingching, a name having the sound of the name of a Buddhist priest. He collaborated with Prajna from India, who

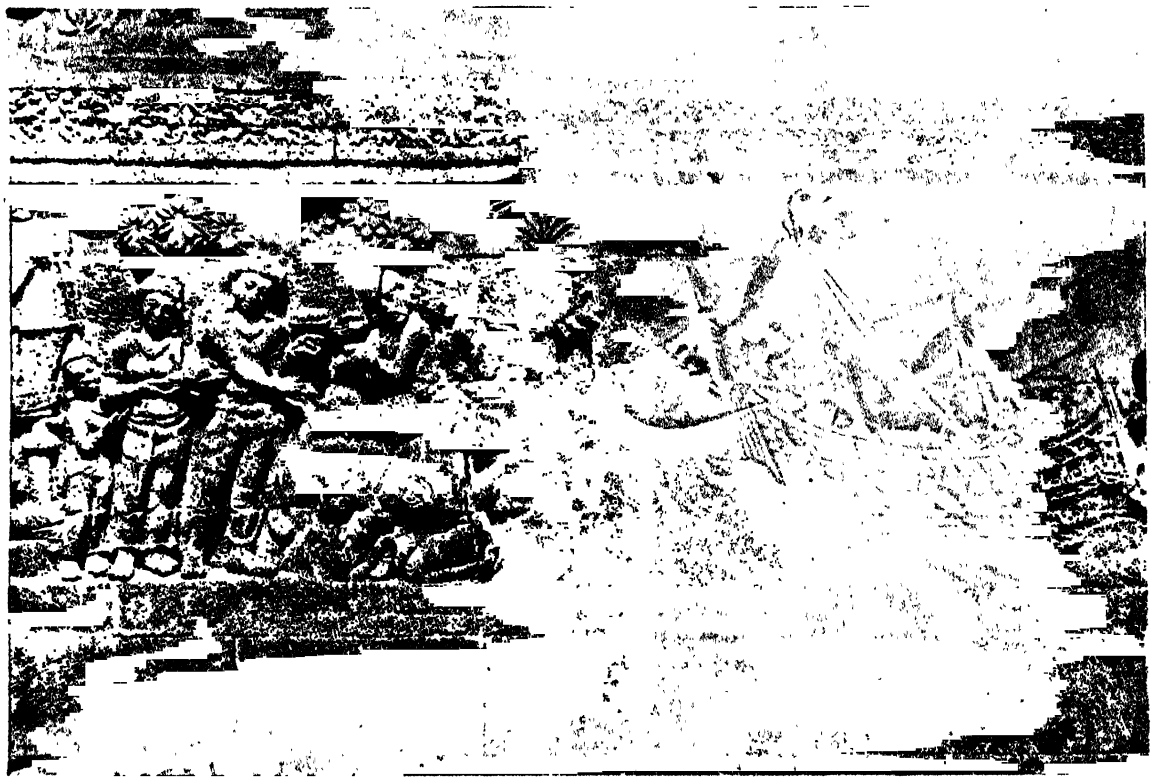
was the teacher in Sanskrit of our Kobo Daishi, founder of the Tendai Sect, in translation into Chinese of the Mahaprajna-paramita Sutra. In carring out the work, Kingching worked on a Sogdian version of the sutra, while Prajna used the Sanskrit original, but the result of their joint efforts was not quite satisfactory. In fact the Chinese translation they brought out was found by Emperor Te Tsung to contain some perversions, which were so serious that the Emperor ordered its suppression and issued a command to the effect that Buddhists should exclusively teach Buddhism, while Christians should confine their activity to the propagation of the religion of Messiah, and that no attempt should be made to mix them. It is significant that this Imperial injunction was issued at a time, when Kingching had studied Buddhist terms and tried to utilize the fruit of his labour in his translation of Christian literature. At that time, in speaking of the Christian god, the word Buddha was generally used and such Buddhist words as Bodhisattva and Arhant were also frequently used. Had the state of things been allowed to go in this way, Christianity and Buddhism would have been mixed resulting in confusion and loss of distinction between the two religions. As already said, the application of the Japanese term *Kami* to the Christian god is a cause of much perplexity to the Japanese people. But had the Christian god and Buddha been mixed, not only China, Korea and Japan but all the East would have suffered much inconvenience in consequence.

To return to the main subject, the Christian god is a supreme being, who is supposed to have created the world and mankind, who presides over and judges men and controls their destiny. He is firstly the creator of the universe, secondly the ruler of the world, and thirdly the judge of the human race.

Now one of the fundamental principles of Buddhism is atheism. Atheism has two ways of interpretation. According to the first interpretation, there is no god whatever. According to the second intepretation, there is no god, who is the only god and the creator, ruler and judge of the world, but the existence of other gods is admitted. Buddhism has its guardian gods, such as Brahma, Indra, Sarasvati and Hariti, but does not recognize the existence of a god, who is the creator of the universe and the ruler and judge of mankind. In this way the atheism of Buddhism is that of the second interpretation.

Buddha was a man. He was a man, who by dint of self-culture elevated his character to such a height of perfection that we ordinary mortals can scarcely aspire after. Though a mortal like any of us, Buddha was a man, who had perceived the real state of the universe and comprehended the truth of life. Hence he is called Buddha, which means enlightened one: a man who attained complete self-consciousness, the perfect state of enlightenment, the extreme height of goodness and wisdom. Buddha is after all not a god but a man. He was so perfect in every respect that measured with the standard of ordinary men, he is superhuman. Nevertheless he was a man, though judged by his career, his teaching, his words and acts, his power of organization, his thought, there is no denying that he was the greatest man the world has ever produced, a peerless personality. Buddha was undisputably a historic character. It needs sacrely be added that Buddha is altogether different from the Christian god.

Opinion may perhaps be advanced that though a historic personality, Buddhists have made him a god and worship him as such. Of what kind of god have they made him then? Certainly they have not made him a god of the above mentioned first kind, namely a god made of a natural phenomenon. Is it then that Buddha has been made by his followers a god of the second kind? In this there is some plausibility, but the truth is that instead of our having made him a god in adoration, he himself rose to the position of a Buddha. For this reason,



A STONE CARVING IN BORO BUDUR DEPICTING A JATAKA STORY

Buddha is not a god of the second kind. It goes without saying that he is not a god of the third class. However intense the adoration of Buddhists of him may be, they never regard him as the creator of the world nor as the ruler and judge of mankind. Buddha and the Christian god are entirely different.

People may think that Amitabha or Vairochana of Northern Buddhism is a god akin in nature to the creator of the universe. But either of these two Buddhas, being no more or less than the ideal of Sakyamuni, is precisely Buddha himself. People might say Amitabha made his appearance as Sakyamuni just as Christians believe, Christ was born as the son of God. May be Sakyamuni was an incarnation of Amitabha, but the relation of Amitabha and Sakyamuni is entirely different from that between God and Christ. The Christian god, who is supposed to have created the universe, is the only god as believed by Christians. But none knows whether he created the universe or not, where he exists or whether he exists at all. To believe in his existence is nothing less than superstition. It follows that whether Christ was the son of God or not is unknown. The only thing we can believe is that Jesus Christ was a great personality. Now Sakyamuni was a Buddha, who actually made his appearance in this world. Exclusive of the fact that he was an Indian, he was an ideal Buddha personified. This ideal Buddha is Amitabha. Buddha's character was a character like ours, which was infinitely extended and elevated. As our character is constituted with intellect and sentiment, so Buddha's character was constituted with infinite wisdom and mercy. Exclusive of the condition that he was of Indian nationality, the unconditional ideal of Sakyamuni is wisdom and mercy. Amitabha is mercy first and wisdom second, while Vairochana is wisdom first and mercy second. Both are representations or manifestations of the contents of

Sakyamuni's character. In point of ideal Amitabha comes first and Sakyamuni next, but in that of actuality Sakyamuni comes first and Amitabha next.

It is a difficult matter to impress on the minds of children the idea of God, this being found in Sunday schools of the West to be the most difficult task of all. Buddha being a historic personality like any of the men recorded in history, there is no need of teaching children to regard him as a god. In the circumstance it is absurd that in Buddhist Sunday schools in this country the words *kami* and *hotoke* (God and Buddha) are often as if they exist side by side. Children should be taught to distinguish between Kami, an imaginary object, from Buddha, a historic personality.

Buddha founded his religion as a man for men. As he was a man himself, he was moved by boundless sympathy for his fellow men in their suffering. The fact that Buddha was a man like any of us makes us yearn towards him.

BUDDHISM THE RELIGION OF COMMON SENSE

By Rev. W. JOSIAS VAN DIENST

THE world has seen many reformers, many great teachers, many founders of religions. We revere and admire them, but there is only One whom we wish to follow, and that One is our Blessed Lord, the Buddha !

Why ? Is there not a world of Wisdom in the Upanishads ? Was not Zoroaster one of the most wonderful singers of the Glory of the Most High? Is not the influence of Moses still being felt even in our days? Did not Mohammed bring about a reformation such as was never seen before? Are not the moral precepts given by Jesus in His Sermon on the Mount of the highest ethical value ? Then why prefer the Buddha ?

The answer is a very simple one : the Religion of the Buddha is the Religion of Common Sense. In the Dhamma there is no place for mere belief. Everything that cannot be proved, is put aside as unessential. If a non-Christian were to approach a priest or person of a Christian sect and ask for admission into his community he would, before the request was granted, be instructed in certain dogmas and doctrines; he would be told to believe this or that. If he were to insist upon having proofs, understood by the reason, acquired and acquirable by experience, he would be told that human reasoning is folly in the eyes of God; he has to believe with or without evidence, to believe even when everything round about him tells him the contrary. The priest would inform him about the existence of old man Devil, and tell him that "common sense" in religious matters is about the same as a Devil's sermon.

The Buddha wants his followers to be independent thinkers. He is not only the Fully-Awakened One, he is also the Great Awakener! A man's own thinking, his own study, his own understanding, his own experience must teach him. He must turn to any question with an open mind, examining all probabilities and possibilities, accepting only that which agrees with his sense of truth, his common sense, his own experience.

We find the followering story in the Anguttara Nikaya :

On a certain occasion the Blessed One, when travelling through the land of the Kalamans, accompanied by a large suite of disciples, came to a town named Kesaputta; and the Kalamans, having heard of his arrival, went to greet him, and having done homage to him, they discoursed with him. Among other subjects of their discourse there was the question of tolerance for the views of others and how they should decide as to the truth between conflicting and contradictory teachings.

"There are, Lord," they said, "ascetics and teachers who come to Kesaputta, who exalt their own views and doctrines, but who break up, revile, repress and oppose the views of others. And there are other ascetics and teachers, O Lord, who come to Kesaputta, and they also expound and magnify their own beliefs, but destroy, suppress, despise and oppose the beliefs of others. And this being so, Lord, we are in uncertainty and doubt between them, not knowing which among these venerable teachers speaks the truth and which speaks falsehood."

The Buddha replied :

"It is perfectly natural, O Kalamans, that doubt should arise in your mind; there is nothing wrong in that. Do not go by subtleties of reasoning or logic, or by agreeable beliefs and views. Do not believe in anything because you have heard it; do not believe in traditions because they have been handed down for many generations; do not believe in anything because it is rumoured or spoken of by many; do not believe in anything because it is found written in your religious books; do not believe in anything merely on the authority of your teachers, ascetics and elders. But after observation and analysis, when it agrees with reason and experience, when of yourselves you indeed know : 'these things are salutary, blameless, and approved of by the wise; these things being done and attempted, lead to well-being and happiness of each and everybody.' then accept them, abide by them and live up to them!"

I am sure that if these words were said from the pulpit in a Christian church, that in a minute they would purify the atmosphere of everything Christian and Christianity-like !

Zorostrianism, Christianity, Islam, etc., all these religions will tell you that there is an Omnipotent Being, may they call him Ahuramazda, God or Allah. Before one is allowed to enter into their particular fold, one must believe in Ahriman or a Devil, in angels, etc. The Christian sect in A-Street wants him to believe in predestination, the parson of the church in B-Street tells him that he can never get into heaven if he is not baptized. For those who cannot read I wish to point out that I do not say that these things may not be facts (of some of them I have not the slighest experience as to their truth of falsehood!) or that some of them cannot be true. The Buddhist, however, says : I do not care whether they are facts or not. If these things agree with my reason and my experience, then only will I accept them, and not because of the authority of any book, and community or any man, whether he be still alive or already dead !

When he is told that the Roman Pope is infallible, that there is such a thing as "Immaculate Conception," then he shrugs his shoulders and says : "Well, such a belief does not lead to well-being and to the good and benefit of one and all, and where I do not feel like accepting it on account of anybody's authority, I do not worry about it. I'll find out for myself, but, whether I reject it or not, at any rate I repudiate the authority of any man who wants to force any compulsory belief upon me!"

Once I talked with a Roman Catholic priest and he said : "Sir, when you still were a child, you had to believe on the authority of your parents, schoolmasters and teachers. Most people are like children with regard to religious things. So why should not they do the same with regard to their bishops, priests and parsons ? "

Well, there is something in that, but not much. When the school teacher told me that London was the capital of the British Empire, and when I asked other people about it, they all told me the same. However, suppose that the schoolmaster had said that Berlin was the capital of Russia, and my father would have told me that it was the capital of Ethopia, whereas my uncle, the policeman, might have assured me that neither of them was right but that Berlin was the name of the dog of Charles the

Fifth, then I could feel that I needed some more and better proofs than mere authority. Thus I learn that the best thing I can do is to find out for myself, and that authorities and the skill of other people can go to blazes as far as I am concerned. And this is how the Buddhist feels with regard to all the differences insisted upon by religionists.

Another example: When the Roman Catholic Church tells me that the Pope is infallible (when speaking "ex cathedra") and the Protestants say that it is not true, how can I know what I have to believe? My common sense says: "Try and find out for yourself," and that is "the Voice of the Silence" which I obey. Now, when I read that a lot of Popes were mere politicians instead of being representatives of Him Who said that His Kingdom was not of this world; when I see that in the Middle Ages they rejected some scientific facts that are common-places in our days; when I learn that they condemned to the stake those who proclaimed such facts; then I cannot find any common sense in such a belief nor in such infallibility. And having found out this, I realize that I must think for myself, inquiring and studying, and I do not care much more about any authority preferring my own reason and experience I feel that this is the only way to become a serious and honest thinker.

In Buddhism there is no authority nor any compulsory belief. It is based on facts such as can be perceived by reason and by common sense. "Everything is impermanent!" I look round about me and I see that really nothing is abiding and unchange. "The whole creation suffers through birth, decay and death!" I use my common sense and I come to the conclusion that, as far as I can observe everything suffers and that, because even bliss and happiness are not abiding, in these blessings too the sting of impermanence and suffering is hidden. Having realized this, I reason out that, since everything is transitory, and since I also belong to "Everything," even my own honoured, worshipped and adored "Self" must be perishable and that there is no such thing as a permanent, ultimate "Self-being;" at least, I cannot know about it, because I cannot judge of anything beyond my knowledge, reason and experience. My reason however tells me that a Permanent Being cannot bear any relation to impermanent things because such a relation would affect the Permanence of such a Being. Having understood this thoroughly, I do not worry about the existence or non-existence of such a Being because, whether it is or is not, I can never come into contact with it.

Finally I discover that these three doctrines: Anicca (impermanence), Dukkha (suffering) and Anatta (absence of a permanent self) amount to the whole of Buddhism, and that in Buddhism these three things are inseparably bound together. And this is why and how I learn to consider the Dhamma of the Buddha as the Religion of Common Sense.

BEWILDERED LIFE

I met life face to face
In the whispering vale of shadows
"Life" I cried
"I am weary of thee,
And thy eternal youth
See!
I have grown old beside thee,
The grim hand of Age
Relentless Age!
Has bent and broken me,
No' I shall no more on winged feet
Speed with thee thro' sunlit hours,
Go' for I am weary of thee
And would speak with "Death"
Life raised her wondering eyes
"I am Death" she said,
And I fell before her
Blinded with light.

LELAND J. BERRY

A NEW OFFENSIVE

By S. HALDAR

THE critical situation of the Church in the West was alluded to in May, 1931, by Mr. Stanley Baldwin while addressing the annual Assembly of the Congregational Union of the City Temple. He spoke of the collapse of the orthodoxy of past generations and the failure to replace it by a confident, coherent faith applicable to modern thought. Dean Inge was equally outspoken when he wrote in the "Evening Standard" in October 1934; "Christianty, when it is faithfully preached, has never been popular and never will be".

The situation is now realized by the Protestant Church. The British and Foreign Bible Society stated in the "Common Bond" issued in Sept., 1935: "The Bible Society is concerned at the widespread neglect of the Bible at home, and in order to try to counteract it a compaign will be started to 'bring the people of this country back to the Bible, and the Bible back to the people ? The campaign will be opened in the autumn."

With this new offensive we heathen people of the Orient are not much concerned. We know that in the West wider knowledge is dissipating ignorance. As Matthew Arnold said: "Intelligent people among the educated classes grow more and more sceptical of the miraculous data which supply the basis for our received theology." The Bishop of Birmingham, preaching in 1928 in Westminster Abbey boldly said: "Our Church will never win with the educated world until it discards obsolete formulâe and conquers the conservative and obstinate supersition which exists within itself."

What concerns us more is an *Associated Press* message published in September, 1935 about a Five-year Plan for the Evangelization of India which had been decided upon by the Bombay Christian Council at its 24th annual session. While the soldiers of Christ are marching onwards under the impulse of a fresh offensive and with the aid of scientific methods provided by the Radio, we heathens should be on the alert. If on a re-examination of Christianity we find its claim to be the only true religion to be well-founded we should have no hesitation in marching, with hands up, into the Christian fold. Such a course will have one great result, viz., that of unifying humanity and realizing the old dream of a universal brotherhood. But we should look before we leap. We are confronted at the outset with the question—What is Christianity ? The followers of the great Cuhrch of Rome assert that their own church is the only one through which salvation can be procured. They say: "We deny there is a religion outside the Catholic Church." Luther taught that remission of sins can be obtained only within the Reformed Church. Truly has Archbishop Whately observed: "If the love of Christ unites, love of dogma divides, and it is rare to find the one affection uncontaminated by the other."

We should avoid falling into the errors which led men of a past generation to embrace Christianity. Thus in Bengal a

famous poet, Michael Madhusudan Dutt, realized the merits of higher Hindu teaching after turning Christian but he found consolation in the thought that Christianity promoted civilization. He said : "Christianity is a civilizing agency. I would fight like a Crusader if anyone would speak against it, but my real feeling is Hindu." If Michael Dutt had lived till 1908 he would have heard the voice of Bishop Weldon (Dean of Manchester and at one time Metropolitan of India) declaring that every improvement of higher civilization had to face strenuous opposition in England from the Church.

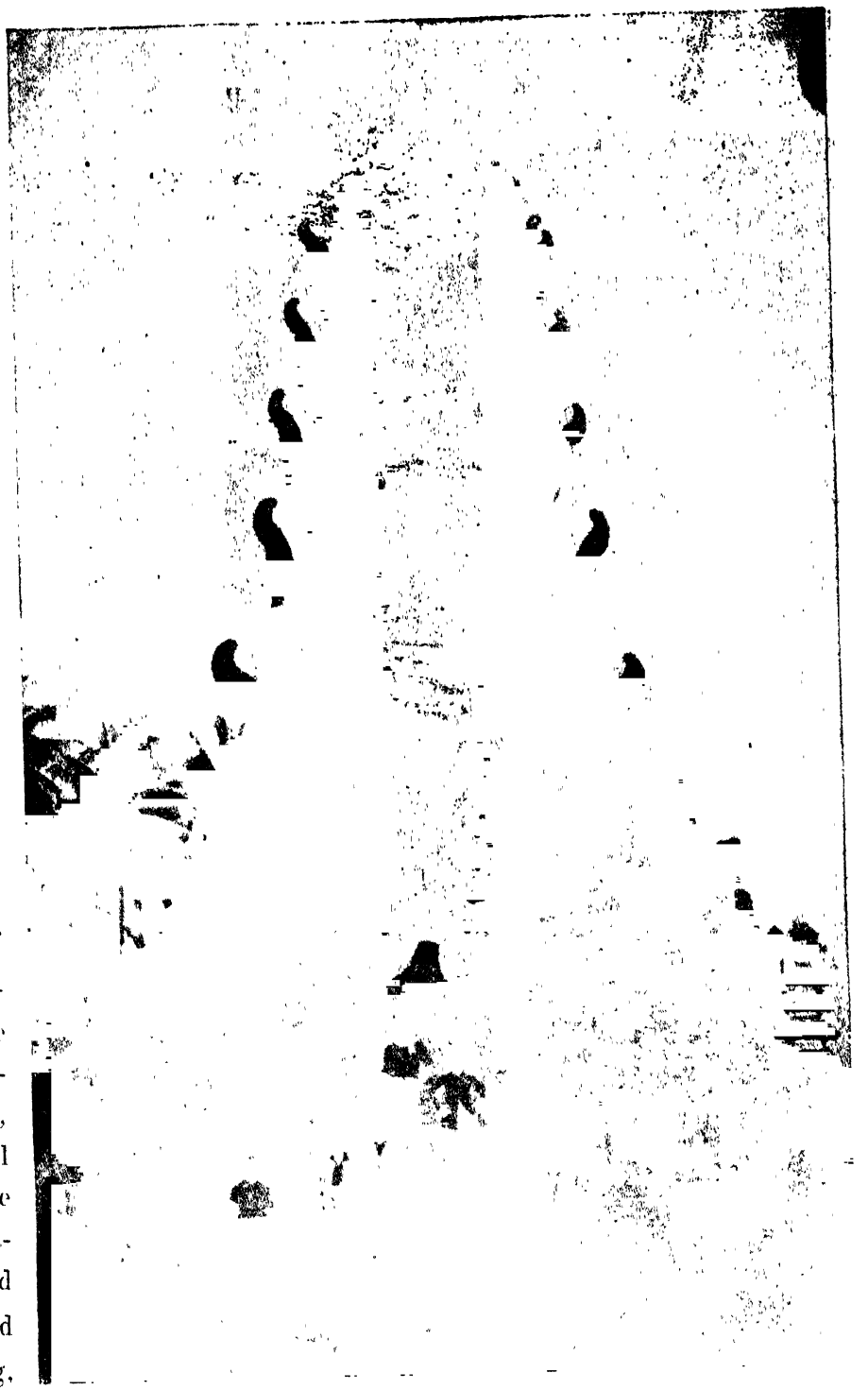
The leading Christian paper of India, the *Statesman*, stated in March, 1933 that before aeroplanes came the idea of flying was regarded as a presumption, a sacrilege : an "invasion of God's privacy," an old lady is said to have called it. The whole history of Christendom disproves the idea that Christianity has promoted enlightenment. The Old Testament taught : "In much wisdom is much grief : and he that increaseth knowledge increaseth sorrow." So eminent a Christian as Thomas á Kempis has solemnly declared : "Cease from an inordinate desire for knowledge, for therein is much distraction and deceit."

A highly respected Oriya gentleman, who adopted Christianity and in later life outlived religious narrowness, confessed that it was Christ's utterance on the Cross ("Father, forgive them etc., as recorded in Luke XXIII.) that drew him to Christ. It never struck him that if the sacrifice on the Cross was preordained by God and was the execution of the Divine scheme of salvation the Jews who nailed Jesus to the Cross were only carrying out God's own design and were not guilty of a crime which needed forgiveness. Moreover this passage has been deleted as an interpolation in the Revised Version of the New Testament. Another version of the same incident which represents Jesus as making a complaint to his Father for having forgotten him also conflicts with the idea that the sacrifice on the Cross was deliberately designed by God for the redemption of mankind.

There are more serious considerations. Amongst the heathen there are belivers in God—including an anthropomorphic God —who attribute the highest ideas of omnipotence and righteousness to their Deity. What are they to think of a God who allows his beautiful creation to be marred by his enemy, Satan, and who allows that enemy to usurp the kingdom of this earth. To understand this act of wanton dispossession one has only to refer to the Christian daily prayer taught by Lord Jesus in which the restoration of the Kingdom is prayed for. Where is the justice or righteousness of condemning the unborn progeny of Adam for no sin of their own? How could a benevolent God delay for centuries in devising a scheme of salvation for mankind so condemned ? How is it that even after the sacrifice of his only son on the Cross the redemption of all mankind was not effected ?

The Roman Emperor Julian (called by Christians the Apostate) pertly inquired how it came about that God should form a woman as a helpmate to man, knowing well that she would be the cause of Adam's fall, and that her sex from age to age would be little else than a flickering torment to the sons of men. He could not believe that any large-hearted, generous deity would be content to squander "all his favours on one little race in one little corner of the world to the neglect of the rest of mankind."

And what has been the result of God's covenants with his "chosen people?" Have those people fared any better than the unfavoured and neglected Gentiles? Has not the late William Archer rightly observed: "My fundamental objection to that Church (the Church of Rome) and indeed to Christianity as a whole, is that it is so irreligious. It presents to us such a childishly inadequate conception of the Almighty, and diverts our attention from the real majesty and marvel of the universe to a fairy-tale cosmogony, the highly unedifying history of a Semitic tribe, and a most immoral fragment of folklore about an irascible Creator, childishly irritated with creatures he had thrust into being, and then no less capriciously reconciled to a favoured few among them by the vicarious torture of an innocent person—whether man or God does not greatly matter."



RUINS OF A BUDDHIST EDIFICE IN BALI

These are matters which demand the close attention of the heathen in preparing to meet the determined offensive by Christian missionaries.

FOREIGN NEWS..... (India & Far East)

Chinese Buddhist Monks Turn Soldiers

SHANGHAI

BUDDHIST monks throughout China are discarding their flowing robes for the yellowish-green uniforms of the Chinese army, shouldering rifles and marching to the crisp commands of military instructors.

Buddhist nuns, forsaking their tranquil life in convents, are juggling with bandages and medicated cotton, studying to be nurses.

Men and women dedicated to a religion of peace are learning for the first time of the horrors of war—of air-raids, gas attacks and gunfire.

This revolution in Chinese Buddhism has been brought about by an order issued by the National Government that monks and nuns must undergo a period of "citizenship training" along with the rest of the people.

They are also given the right to vote in the elections to the National People's Congress on November 12th, when constitutional government is to be inaugurated in China.

Both those developments have created a stir in Buddhist circles, as their religion preaches detachment from the affairs of the world and condemns the taking of life.

The Government, however, is understood to have the support of many famous Chinese abbots, who are patriots above everything else.

Institution for The Study of Buddhism

CANTON

PREPARATIONS are well under way for the opening in Canton of a special institution for the study of Buddhism. Its establishment, with the status of an Academy, will mark it out as the only institution of its kind in the world.

A big society will bear the initial cost, and guarantees the institution financially in the future.

World's Smallest Car Costs only £80

LONDON

A MIDGET motor car, claimed to be the world's smallest and cheapest two-seater, has been produced in London, in an effort to overcome street congestion and garage problems.

It is so small that it can be put away on its end in a garden shed.

It costs £80 and it is reputed to run 80 miles to one gallon of petrol while a speed of 45 miles an hour can easily be maintained.

Its over-all length is eight feet by three feet six inches. It is fitted with electrical equipment, with a single-cylinder, 2½ horse-power air-cooled engine, in a semi-streamlined body with the radiator in front.

It has 16-inch road-wheels chain-driven. There are three speeds and reverse, hand and foot brakes.

The outstanding claim is its manoeuvrability in traffic.

Buddha Images Discovered

PURI

A *SANNYASI*, belonging to the Abadhut sect, has dug out a considerable number of stone images of Buddha and Buddhist monks from the Nanda cliff in the Lalitgiri hills. A lion's gate has also been discovered.

The place was most important during the period when Buddhism reached its climax in India.

Buddhist Mongolia in Trouble

IN Inner Mongolia the Japanese are steadily consolidating their position, writes the Tientsin correspondent of the "North-China Daily News."

In spite of all denials, there can be no doubt that Prince Teh has now definitely thrown in his lot with the Japanese. The fact that Nanking recently approved of the change of name of his Council to that of "Mongol Political Council in Chahar" and that the Prince has now moved his headquarters from Pailingmiao to Chapser, which is the seat of the Mongol Government for Chahar that the Japanese had set up many months ago, proves clearly that the amalgamation has been definitely carried through.

At one time a flourishing Buddhist country, Inner Mongolia, today, abounds in Buddhist ruins.

Biggest Buddhist Monastery

PAHARPUR

INDIA'S biggest ruined monastery lying in the ancient town of Somapuram (modern name Pahapur) in the district of Bigra, Bengal, where Dipankara, who initiated Tibet into Buddhism, stayed and studied in the 12th century is gradually yielding to the spade of archaeologists with its buried treasures and relics.

The latest discovery made in the place is the shrine of the Buddhist goddess Tara, excavated outside the area of the big monastery.

Buddhist Sutra Translated

TOKYO

THE Kegonkyo, one of the most difficult sacred Buddhist Sutras has just been translated into Japanese from Chinese by Mr. Koson Kobe, Professor at Nippon University. A meeting to celebrate his completion of the translation was held at the Rainbow Grill, Tokyo.

FOREIGN NEWS (Continued)

Ancient Buddhist Monastery

POONA

RELICS of an ancient Buddhist monastery, about 2000 years old, have been discovered in a remote village in India. It is situated in a little village called Lanovila in Central India.

The monastery is hewn out of a huge rock which rests on a steep hill of about 1000 ft. in height. It is at present known as the Karala Caves.

On the pinnacle of the hill, a dagoba built out of solid stone rests up to this day. There is also a preaching hall, and some rooms which exist in the caves indicate the presence of a monastery.

The dagoba is in perfect condition but the outer part of the preaching hall is in ruins. The timber used for the preaching hall has stood the test of centuries and is said to be perfectly sound. There are some stone carvings of very beautiful designs not seen in other parts of the world.

Buddhist Professor for Europe

TOKYO

ENCOURAGED by the successful result of the Japanese - Italian exchange of professors started under its sponsorship, the Cultural Works Bureau of the Foreign Office has decided to carry on the work with greater efforts. Arrangements are, therefore, being made to send to Italy Dr. Masaharu Anezaki, honorary professor of Tokyo Imperial University, as a cultural envoy to give a series of lectures on Buddhism at the universities in Rome, Bologna, Naples and Torino.

Buddhist Revival in Chosen

CHOSEN, KOREA

ARRANGEMENTS are now being made to hold a monster mass meeting of the Buddhists, here, for the purpose of bringing Japanese and Korean Buddhists into closer relationship as well as of promoting the revival of Buddhism in Korea.

Sri Pada Dispute State Council Discussion

WHEN the Public Trustee's Department estimates were considered by the State Council on Sept. 15th, the discussion centred on the Sri Pada incumbency dispute.

Both claimants to the vacant incumbency found support.

Sir Baron Jayatilaka said that laymen were trying to make a political pawn of the dispute. There had been trouble over the incumbency for over a century and the only solution lay in a Supreme Court ruling.

Sacred Bo-Sapling Nugegoda Ceremony

A SAPLING from the sacred Bodhi tree at Anuradhapura was planted in the premises of Wijewardenaramaya, Nugegoda, on September 20. The sapling was taken from Hunupitiya in Colombo in a huge procession.

The Bodhi tree at Anuradhapura is over 2000 years old. Grown out of a branch from the historic Bodhi tree in India under which Gautama Buddha received enlightenment, this was brought to Ceylon by Princess Sangamitta, the sister of Mahinda Thera who introduced Buddhism to Ceylon.

Africa to Ceylon in less than a Day

AFRICA to Ceylon in 21½ hours, Africa to Australia in 31 hours! These are the possibilities in a scheme for bridging the Indian Ocean by air as part of the Overseas Defence programme.

The project has been in mind for about 15 years, but it is now being seriously considered as a practical proposition.

Ceylon is one of the focal points from which air times are estimated.

The Chagos Islands, within seven hours' flight of Ceylon is chosen as a junction for India, while Cocos (Keeling) Island is likely to afford protection to the Colombo-Fremantle shipping track.

Flying from Africa to Australia the stages would probably be the Seychelles Islands, the Chagos Archipelago, the Cocos (Keeling) Island, a total of four "hops" across the Indian Ocean.

University an Urgent Need

THE need for the immediate establishment of the Ceylon University was urged by the Rev. R. W. Stopford in a paper read by him before the Ceylon Headmasters' Conference.

Mr. Stopford said that he would consider the question from two chief points of view. First, that of the national life. One of the main objects of an University in Ceylon, he said, would be to bring about a synthesis of the East and the West. If this is to be done there must be a national university which will engage in creative work related to the problems of the country. So long as the course of studies was determined by some external body it was impossible that the best minds of the country should be turned to the problems relevant to the country's needs.

He then went on to consider the desirability of a Ceylon university of her own in relation to the secondary schools. He pointed out that if the schools are to have a genuine freedom in determining their course of study a national university was necessary.

All - Ceylon Exhibition Proposal

A CONFERENCE will shortly be called by the Registrar-General and Director of Commercial Intelligence, Mr. V. Coomaraswamy,, on the proposal to hold an All-Ceylon Exhibition during the Coronation Festivities next year.

LOCAL ACTIVITIES (Colombo and Outstations)

The Chamber of Commerce, Colombo firms, the Low-country Products Association, the Ceylon Merchants Chamber and other organisations and representatives of different sections of Ceylonese will be invited to attend the Conference.

The decision to summon such a Conference has been arrived at by the Executive Committee of Labour, Industry and Commerce after considering the memorandum by the Director of Commercial Intelligence in which he recommended the holding of an All-Ceylon Exhibition as part of the Coronation Festivities.

The Executive Committee is of opinon that the proposed Exhibition should be kept open for at least a period of two months so as to give an opportunity for thousands of passengers who will be passing through Colombo to and from the Coronation to visit the Exhibition.

Archaeology Headquarters

THE Headquarters of the Archaeological Department, now in Colombo, are likely to be removed to Kandy at no distant date.

The Archaeological Department, since its inception, was placed at Anuradhapura till 1930. In that year Dr. Joseph Pearson, Director of the Colombo Museum, temporarily became Archaeological Commissioner and it was considered convenient for administrative purposes that the head offices of the Department should be shifted to Colombo.

It is learned that it is now urged that the location of the headquarters of the Department in Colombo does not in any way help the Department whose main task is at Anuradhapura, Mihintale and Polonnaruwa.

As the Department has, however, work in other parts of Ceylon such as the Uva it is pointed out that Kandy would be a more central place from which the Department might direct its operations.

Honour For High Priest

SEPTEMBER 13th was a solemn occasion for the Buddhists of Galle.

The event was the celebration of the Nayakaship, which had been conferred on the Rev. Halpatota Punnaratana Maha Thera, the high priest in charge of the one and only Buddhist temple in the Fort, Galle.

There were about 500 priests and 5,000 of the laity present.

The previous day offering of gifts on behalf of the Nayaka-elect to 100 monks took place at the Malwatta Temple. This was followed by the presentation of the act of appointment, and a special offering of gifts to the Malwatta Chapter of Monks.

Buddhist Nunnery For Ceylon

THAT a three-year building program should be launched immediately, in connection with the proposed Buddhist Nunnery for Ceylon, was the decision arrived at, at a meeting of the Vihara Maha Devi Upasikarama Palaka Sabha held on Sept. 6th in Colombo. Mrs. A. M. de Silva presided.

Plans for the building of the Nunnery were approved and the Secretaries were authorised to expend Rs. 10,000 on the scheme.

The building will be composed of four wings with a central quadrangle, and each wing will be divided off into self-contained living rooms for the nuns.

Affairs of Dalada Maligawa Public Trustee's Comments

REFERENCES relating to the income of the Dalada Maligawa, Kandy, are contained in the Administration Report of the Public Trustee for last year. It is pointed out that the offerings for the first half of last year, excluding exposition collections, as reported by the Diyawadana Nilame were "cash, Rs. nil and articles, Rs. 15.50."

The Public Trustee also states that with some deplorable exceptions the members of the Sangha both as Trustees and Controlling Viharadhipaties made an earnest effort to work for the welfare of the vihares. Referring to Basnayake Nilames in control of devales, the Report states that some of them "show a strange ignorance of the mere rudiments of business matters and a few of them betray an unfortunate tendency to regard their own conscience as the only and ultimate arbiter regarding their administration of devale finances."

Bogus Buddha Relics How Pilgrims are Hoaxed

IN his report, Mr. E. A. L. Wijeyewardene, the Public Trustee, mentions how some Bürmese Buddhist pilgrims were hoaxed, recently, in Ceylon when they were presented with "a sacred tooth of the Lord Buddha." The sacred relic was taken to Burma with great reverence and the reception accorded to it on its arrival in that country was very vividly described in the "Rangoon Gazette" of Feb. 8, 1936. An extract from this appeared in the "Ceylon Daily News."

LOCAL ACTIVITIES (Continued)

In the course of the investigations made by the Public Trustee as a result of this publication a highly placed Thero who was present at the Dalada Maligawa made the naive admission that some people not far away from the Dalada Maligawa had a habit of making money by giving pieces of ivory to the Burmese pilgrims as genuine relics. Investigations proved that there was no truth in the report published in the "Rangoon Gazette."

The extract referred to :—

"A sacred tooth of the Lord Buddha was taken to Thayetmyo on Wednesday, by U. Thihla, of the Maung Daung Monastery. It had been brought from Ceylon. At the jetty a large number of Buddhists awaited its arrival. The sacred tooth was taken to the Maung Daung Monastery in a decorated car, accompanied by musical parties. Will any of your readers be able to enlighten their countrymen in Rangoon on the subject ? "

New Ceylon Stamps for The Coronation

THE issue of the first Ceylon stamps bearing the head of King Edward VIII. had had to be delayed, it is learned, partly owing to the old stocks already in hand not being expected to be exhausted until about April next. It is, therefore, proposed that the new issue should be associated with His Majesty's Coronation, and be out a few weeks before May 12.

The design for the Coronation stamp has still to be decided upon and the local authorities are in communication with those in England in this connection.

Three Chinese Arrive in Ceylon to Study Buddhism

THREE Chinese students arrived on Saturday, in Colombo, by the "Anyo Maru," from Penang to study Buddhism.

These students, who will be ordained as Buddhist monks, shortly, at the Peliyagoda Pirivena by the Ven. Lunupokuna Dharmananda, will remain in the Vidyalankara Pirivena for three years studying the Buddhist Scriptures. They will then join the Salagala Monastery for a further period of five years after which they will return to Penang to propagate the Dhamma.

The students were selected by Mr. Goh Eng Chow of Penang in response to an offer made by Mr. Sri Nissanka to teach them the Dhamma.

Nurses Not to Attend on Bhikkhus

AS the result of certain representations made to Government to the effect that arrangements should be made in Ceylon hospitals to have Buddhist priests attended to by male attendants, instructions have been issued to all Government hospitals that all Buddhist priests who are patients in wards should be attended to by male attendants. The Nursing Sisters or Nurses in charge of these wards are requested only "to direct but not take part in the nursing" of Buddhist priests."

It must be understood that it is contrary to their Order and their Precepts that Buddhist priests should be attended to by women. References to the inconvenience that Buddhist priests had to undergo as patients in hospitals, as a result of nurses having to attend on them, was made in the State Council in the course of the Budget debate.

GUIDANCE

Guide us, Lord Buddha, on Life's weary journey,
Show us the path that leadeth to the Light;
Our darkened minds with Truth divine illumine,
Strengthen our purpose to attain the height.

Guide us, Lord Buddha, when our feet have wandered
Into the ways of error and of sin.
With Truth's pure light delusion's mist dispelling
Help us once more Thy Blessed Path to win.

Guide us, Lord Buddha, when in fear and trembling
We stand and wait to cross Death's sulen tide;
Shine through the gloom, the ford secure revealing,
Bring us in safety to the other side.

A. R. ZORN

HOPE ETERNAL

Nothing will last, nor pain, nor joy, nor sorrow,
Grief follows bliss, but neither will endure,
Ever and always there is a to-morrow,
Tho' life's fierce fever burns, there is a cure.
"There is no state will warrant lamentations,"
In the dim past men heard Lord Buddha say,
For, though all life is fraught with trubulations,
There is escape, and he has shown the Way.

GERALDINE E. LYSTER

Y. M. B. A. FORT BRANCH BUILDING FUND

LIST OF DONATIONS

Previously acknowledge Rs. 9,455.19

Per Mr. W. W. Jayasinghe : Rs. 107/-.
Mr. D. A. V. Perera, Rs. 2/-; Mr. W. Stanley Fernando, Rs. 20/-; Mr. R. M. Attanayake, Rs. 5/-; Messrs. S. S. Gurusinghe, C. D. E. Weerasinghe, R. A. Fernando at Re. 1/ each; Mr. M. A. Peiris, Rs. 3/-; Mr. P. E. Seneviratne, Re. 1/-; Mrs. D. A. Gunatillake, Rs. 2/-; Mr. W. M. Peiris, Rs. 2/-; Mr. A. M. Jayasingha, Re. 1/-; Mr. A. P. Wijetunga Rs. 2/ ; Mr. D. S. Dias, Rs. 2/-; Mr. R. S. Oora watta, Rs. 2/50; Mr. T. H. Danthanarayana, Rs. 4/50; Mr. D. A. Abeyratne, Rs. 2/-; Messrs. A. L. de Alwis, M. Jinadasa at Re. 1/- each; Mr. A. J. de Silva, Rs. 2/-; Mr. D. B. Sandanayake, Rs. 2 , Mr. D. A. V. Perera, Re. 1/-; Mr. R. M. Attanayake, Rs. 5/-; Mr. C. D. E. Weerasingha, Re. 1/-; Mr. R. A. Fernando, Rs. 5/-; Messrs. D. S. Dias, H. B. Goonaratne, at Re. 1/- each; Mr. M. A. Peiris, Rs. 3/-; Mr. P. E. Seneviratne, Rs. 4/-; Mr. D. A. Goonatilake, Rs. 2/-; Mr. W. D. L. Jayawardena, Re. 1/-; Mr. A. M. Jayasingha, Rs. 3/-; Mr. A. P. Wijetunga, Rs. 3/-; Mr. R. S. Oorawatta, Rs. 7/50; Mr. T. H. Danthanarayana, Rs. 4/-; Mr. D. A. Abeyratne, Rs. 3/-; Mr. G. L. Silva, Re. 1/-; Mr. D. H. S. Seneviratne, Rs. 1/50; Mr. D. R. D. J. Abeysekera, Re. 1/-; Mr. D. A. V. Perera, Re. 1/-.

Per Mr. K. A. G. Silva : Rs. 2/25.
Value of 9 tickets sold.

Per Mr. T. P. Wijewickrama : Rs. 13/-.
Messrs. W. K. Wijemanna, G. Wimalageewa, N. T. de Silva at Re. 1/- each; Mr. H. Ototsu, Rs. 10/-.

Per Mr. S. V. M. Wickramaratne : Rs. 10/-.
Messrs. W. S. M. Abeysekera, U. B. Uduwela, R. J. N. Weerasekera, D. R. Settinayake at Re. 1/- each; Mr. A. T. Wijepala, Rs. 1/50; Mr. A. Kodikara, Re. 1/-; Mr. A. Wijesingha, Rs. 2/50; Mr. L. D. S. Karunaratne, Re. 1/-.

Per Mr. A. Senaviratne : Rs. 13/-.
Mr. W. A. Perera, Rs. 12/-; Mr. P. Seneviratne, Re. 1/ .

Per Mr. D. P. Wijetunga Re. 1/-.
Mr. D. P. Wijetunga, Re. 1/ .

Per Mr. Samson Siriwardena : Rs. 50/-.
Mr. K. D. Jayaratne, Rs. 5/ ; Messrs. Ranasingha & Bros., Rs. 5 ; Mr. P. G. Perera, Rs. 2/50; Mr. K. W. Lional Perera, Rs. 2/50; Messrs. U. P. Ekenayake, K. D. Lioris Appuhamy, Rs. 5/; Mr. D. K. Mathew, Rs. 10 -; Mr. A. G. Wickramapala, Rs. 10/-; Mr. G. E. Nanayakkara, Rs. 5/.

Per Mr. E. Ratnasara : Rs. 5/-.
Messrs. H. P. Goonawardena, D. A. Colonne, at Rs. 2/- each; Mr. G. D. Charles, Re. 1/-.

Per Mr. S. W. Leanage : Rs. 6/-.
Mr. E. A. de Silva, Rs. 5/-; Mr. L. D. Cumaratunga, Re. 1/-.

Per Mr. W. W. Jayasingha : Rs. 5/-.
Messrs. R. D. Owen de Silva, A. M. H. de Zoysa, at Re. 1/- each; Mr. C. M. W. Goonawardena, Rs. 2/-; Mr. T. R. S. Peiris, Re. 1/-.

Total Collections ... Rs. 9,697.25

(To be continued)

31-8-36.

Young Men's Buddhist Association

Income and Expenditure Account - From 1st January to 30th June, 1936.

EXPENDITURE.		Rs. c.	INCOME.		Rs. c.
To Salaries and Wages	...	981 50	By Subscriptions	...	1,964 00
,, Collector's Commission	...	312 70	,, Donations	...	5 00
,, Lights and fans	...	244 85	,, Sunday Collections	...	82 20
,, Printing and Stationery	...	140 00	,, Tennis Fees	...	82 55
,, Postage	...	85 25	,, Billiard Fees	...	286 95
,, Advertisements	...	4 40	,, Rent of Rooms and Garages	...	1,027 25
,, Telephones	...	230 00	,, Rent of Hall	...	305 00
,, Audit Fees	...	60 00	,, Hostel Fees	...	1,396 67
,, Religious Examination	...	640 07	,, Religious Publications	...	1,472 80
,, Bana Preaching	...	51 75	,, Garden Produce	...	68 27
,, Vesak Celebrations	...	70 00	,, Bank Interest	...	7 60
,, Tennis	...	59 98	,, Sundries	...	53 19
,, Billiards	...	185 85			
,, Library and Reading Room	...	120 40			
,, Hostel	...	1,364 42			
,, The Buddhist Magazine	...	108 91			
,, Rates and Taxes	...	375 00			
,, Repairs to buildings	...	850 00			
,, Interest on Buddhist Press Fund	...	310 15			
,, Sundries	...	146 52			
,, Excess of Income over Expenditure		379 73			
Total Rs.		6,751 48	Total Rs.		6,751 48

V. S. NANAYAKKARA,
Hony Treasurer.

Balance Sheet as at 30th June, 1936

LIABILITIES.	Rs. c.	Rs. c.
Abeyratne Fund ...		11,020 91
Buddhist Press Fund ...		14,216 28
Building Fund ...		334 50
Kurunegala Property Deposit ...		80 00
Security Deposit of Employees ...		355 00
Lending Library—Borrowers Deposit		44 00
SUNDRY CREDITORS —		
Religious Publications ..		120 00
CAPITAL ACCOUNT —		
Balance at credit on 1.1.36 69,905 04		
Excess of Income over Expenditure from 1st Jany. to 30th June,1936 379 73		70,284 77
Total...		Rs. 96,455 46

ASSETS.	Rs. c.	Rs. c.
FREE HOLD PROPERTY :		
Association Premises	71,517 72	
Kurunegala Property	8,000 00	
Malio Property	500 00	80,017 72
Furniture ...		2,905 22
SUNDRY DEBTORS :		
On A/c Hostel Fees	427 14	
Secretary Religious Examination Branch	16 45	
Loans to Employees	47 00	
Rent on Kurunegala property outstanding from B.A. Mendis Rs. 286.00		
from M. A. Punchi Singho Appuhamy Rs. 38.00	324 00	
Magazine Manager	10 00	
Religious Publications sold c/d.e from A. Kuruppu Rs. 1.20		
On A/c V. P. Parcels .. 0.43	1 63	826 22
Advance on Fort Branch A/c		18 15
Do Mantivu Shrine Room A/c		315 29
DEPOSIT :		
With the Director of Electrical Undertakings		115 00
STOCK : Religious Publications		2,332 66
CASH :		
Ceylon Savings Bank		
on a/c of Abeyratne Fund	3,000 00	
on a/c of Buddhist Press Fund	1,706 89	
Post Office Savings Bank, on a/c of Tennis Club	10 00	
NATIONAL BANK OF INDIA, LTD. :		
Fixed deposit (General)	3,000 00	
Current A/c	2,133 31	
In hand	1 00	9,895 20
Total		Rs. 96,455 46

V. S. NANAYAKKARA,
Hony. Treasurer.

Young Men's Buddhist Association

Fort Branch Building Fund Account

Statement of Income and Expenditure from 1st January to 30th June, 1936.

EXPENDITURE.		Rs. c.	INCOME.		Rs. c.
To Salaries and allowances	...	120 00	By Donations	...	1,078 75
,, Collector's Commission	...	53 50	,, Sale of 25 cts. Ticket books	...	37 25
,, Audit Fees	...	25 00	,, Bank Interest	...	86 39
,, Stationery	...	14 00			
,, Postage	...	17 47			
,, Miscellaneous Expenditure	...	9 40			
		239 37			
,, Excess of Income over Expenditure	...	963 02			
		Rs. 1,202 39			Rs. 1,202 39

Balance Sheet as at 30th June, 1936

LIABILITIES.	Rs. c.	Rs. c.	ASSETS.		Rs. c.
CAPITAL ACCOUNT :			Membership Secretary	...	50 00
Balance on 1-1-36	7,604 71		CASH :		
Add excess of income over expenditure	963 02	8,567 78	In hand	...	25 00
			In Fixed Deposit	...	3,000 00
SUNDRY CREDITORS :			In Current account	...	5,510 88
Y.M.B.A. General Fund-amount advanced		18 15			
		Rs. 8,585 88			Rs. 8,585 88

V. S. NANAYAKKARA,
Hony. Treasurer.

Young Men's Buddhist Association

Mantivu Leper Asylum Vihara Building Fund.

Statements of receipts and payments from 1st January, to 30th June, 1936.

RECEIPTS		Rs. c.	PAYMENTS.	Rs. c.
To Balance on 1-1-36	...	23 00	By Cost of Image and transporting ...	345 29
,, Donations	...	56 00	,, Balance in the National Bank of India, Ltd.	79 00
,, Advance from the Y.M.B.A. General Fund		345 29		
	Rs.	424 29	Rs.	424 29

V. S. NANAYAKKARA,
Hony. Treasurer.

Flood Relief Fund.

Statement of receipts and payments from 1st January to 30th June 1936.

RECEIPTS.		Rs. c.	PAYMENTS.	Rs. c.
To Balance on 1-1-36	...	108 29	By Contribution towards Flood Relief work	50 00
			,, Balance in Hong Kong & Shanghai Bank	58 29
	Rs.	108 29	Rs.	108 29

V. S. NANAYAKKARA,
Hony. Treasurer.

Printed for the Editors "The Buddhist" by A. J. de Silva at the Webco Press of Messrs. W. E. Bastian & Co., Hyde Park Corner, Colombo.

THE BUDDHIST

"Sila Paññanato Javam"

VOL. VII | Published in Colombo New Series | NOVEMBER 2480 1936 | Registered as a Newspaper at the G. P. O | No. 7

BUDDHISM IN CHINA

THE last few years have seen a remarkable Buddhist revival in China. This has been due mainly to external influences. It is a real movement and has a few leaders of high character at its head. Rev. Tai Hsu Fa Shih, the Chief of the Chinese Buddhist priesthood, has for many years striven manfully —often against overwhelming odds— to plant the genuine seed of the Dharma on the soil. His efforts are now beginning to bear fruit, and the proposed erection of a Ceylon-styled Buddhist temple at Nanking, will be an important land-mark in the modern movement for the establishment of Theravada Buddhism in that land of ancient fame.

The Chinese Buddhists are more than favourably disposed towards this effort. The study of Pali—and therefore Theravada Buddhism—has become a feature in the study-circles of many a Buddhist Society. The Buddhists of Ceylon ought to take note of these hopeful signs and make a determined effort to support the endeavours of Rev. Tai Hsu Fa Shih and the Pure Karma Buddhist Society. We, as a people possessing the original teachings of the Master, owe a great debt to China. The opportunity has now presented to us of discharging some part of the great obligation which rests on us.

ANANDA COLLEGE

Ananda College the Golden Jubilee of which was celebrated in the first week of this month, stands out unique among our Buddhist institutions. Started fifty years ago, today, it has taken its place among the chief secondary schools of the Island. This is, no doubt, unique considering the obstacles Ananda had to undergo from its very inception. "Time was," wrote the *Daily News*, "when owing to the almost crippling denationalising influence which had gripped the country, boys of other schools had a tendency to turn up their noses at Ananda College. But it has been proved that whether in the class room, the field of sport or in Cadet competitions, the Ananda College boy is as good if not better than boys of other leading schools."

The chief aim of the Golden Jubilee Celebrations is to raise a fund to pay off a debt of Rs. 60,000 Ananda has incurred on the land and the buildings standing thereon. We sincerely hope it will receive the generous support of not only of the past pupils of the College, but also of the general Buddhist public. By the splendid fight it has maintained for half a century against heavy odds, Ananda has earned the right to ask the Buddhist community for help. True enough there is more than one appeal of the same kind now before the public. But after all when all these demands are put together, the total sum is not so tremendously large as to be beyond the resources of the Buddhist community. Every Buddhist, we hope, will feel it his duty to contribute his mite to this fund.

Make all flesh Kin, there is no caste in blood,
Which runneth of one hue; nor caste in tears:
Which trickles salt with all; neither comes man,
To birth with *Tilak* mark stamped on the brow,
Nor sacred thread on neck, who does right deed,
Is thrice-born; and who doth ill-deed, vile.

LORD BUDDHA AND UNTOUCHABILITY

By K. A. PADHYE

THE removal of untouchability from amongst the Hindus is an all-absorbing problem to-day in India. It has been admitted by all thinking and educated Hindus that untouchability is a veritable curse on Hindu Society. It is the natural outcome of caste system in India, which has been sapping the religious and social life of the Hindus for centuries together. The untouchables are considered outside the pale of civilization and are denied all social amenities, which every human being has a right to enjoy. The untouchables are not allowed to have their homes or habitations in the midst or vicinity of caste-Hindus, but out-side the boundary of a town or a village as the case may be. He is not allowed to draw water from a well or tank from which water is taken by the caste-Hindus. No Brahaman priest would be willing to officiate at their marriage ceremonies or to perform purificatory rites. They are not allowed to enter temples. In short, their condition in society is most deplorable; in fact, the treatment meted out to them is worse than what is given to beast. For, while a beast is allowed to drink water at a well or a tank and is allowed to enter the holy precincts of a temple or the house of a caste-Hindu, the untouchables are denied all these ordinary amenities. Any breach of these barriers entails severe punishment on the offender according to the Shastras.

Lord Buddha, while preaching his Dhamma, struck at the very root of the idea of one person being inferior to another. The Thathagata recreates the whole world like a cloud distributing its contents without distinction. He has equal regard for the high as well as for the low, for the wise, as well as for the ignorant, for the noble-minded as well as for the immoral. His Teachings are likened unto fire, which consumes all things that exist between heaven and earth, great and small. It is likened unto the heavens for there is room in it; ample room for the reception of all men and women, mighty and weak, rich and poor, prince and slave, Brahaman and Pariah.

According to him, Chandala is one, who cherishes hatred; who torments and kills a living being; who steals or commits adultery; who maltreats aged parents or fails to support them; who gives evil counsels and hides the truth; does not return hospitality nor render it to others; who exalts himself and debases others; and who ignores the virtues of others. Not by *birth* but by *conduct*, a person becomes a Chandala. Further on, he says: He is an out-cast who is angry and cherishes hatred; who is wicked and hypocritical; who embraces error and if full of deceit; who-so-ever is a provoker and is avaricious; has sinful desires; is not afraid and ashamed of committing sins.

In the Saddharma-Pundarika Sutra, Lord Buddha says to Kashyapa, "As the light of the Sun and Moon shines upon all the world, upon the virtuous and the wicked, upon high and low, upon the fragrant and the ill-smelling; as their beams are sent down upon everything equally and impartially; so too the intellectual light of knowledge of the Thathagata proceeds equally in respect of all beings." In another place in the *Digha-Nikaya*, the Blessed One says, "It is as if a potter made different

vessels out of the same clay. Some of those pots are to contain sugar, the other ghee, other curds and milks; other vessels for throwing impure and dirty things. There is no diversity in the clay." Hence there can be no distinction between man and man as Brahaman and Pariah. Lord Buddha admitted everybody into the *Sangha* without distinction. He abolished slavery by exercising his influence on the aristocracy and wealthy persons. Every person howsoever debased, was bound to improve his character (*Sila*) by following the Eight-fold Path. Many slave girls became his disciples. Lord Buddha preached the Gospel of Love and exhorted people to link themselves in universal brother-hood. Hence it is opposed to the spirit of Buddhism to regard one class of men as being created for the purpose of serving another class. Every man can attain *Nirvana* by self-culture and self-control, whether he be Brahaman or Pariah.

The *Theragatha* mentions among the disciples of Buddha—*Angulimala*—the dreadful robber; *Sunita*—the scavenger; *Swapaka*—the dog-eater; *Swati*—a fisherman; Upali—the barber. The story of the conversion of *Sunita* shows how it was easy for the members of the so-called untouchables to join the *Sangha*. *Sunita* says: "I came of a humble family, was poor and needy. The work which I performed was dirty. I was despised and looked down by men. I paid my respects to Lord Buddha, who took pity on me and admitted me into his Order."

From whatever point of view, we look at the caste-system of the Hindus, it is obnoxious. It creates unnatural and unequal divisions by making one caste superior to another and engenders hatred and ill-will on the part of those, who are looked down as inferior. The struggle of Vishwamitra in ancient times for asserting equality with the Brahamans of his age for years together supports this view. The Sudras and untouchables were always considered as down-trodden. The Brahaminic literature bears ample testimony to the opposition of the Brahamans to all attempts to put or to place all other castes on a level of equality. The Brahaman author of the Hindu-Dharma-Tatwa in supporting the caste-system says that it has protected the Hindu religion in India. If it is wiped out, Hindu religion will suffer from destruction. The ulterior motive of the Brahamans in supporting caste system is clearly to maintain their own superiority as the guides and philosophers of other castes in all matters, religious, social and political. Lord Buddha achieved great success by his crusade against caste-system and awakened the *masses* to their real position in society.

The untouchables are enumerated at nearly five crores among the Hindus. They have, as stated above, no social status in the Hindu society. Their conservative spirit and respect for old order of things have made them cling to the Hindu religion though they are despised by the caste-Hindus and denied all social and religious amenities. Their patience is wonderful. They have submitted themselves to this humble lot for centuries together without entering on any protest. 2,600 years ago, Lord Buddha came to their rescue. Mahatma Gandhi and the educated India have resolved to tread in the noble path of Bhagavan Buddha. The result is inevitable. Their emancipation is near at hand. All the wars waged by the foreigners and all the depredations carried on by them against the Hindus have not done so much harm to them as the hatred harboured by the caste-Hindus towards their own kith and kin, the untouchables. An untouchable who is despised so long as he continues to be a member of the Hindu Society, is welcomed with open arms, when he renounces it and embraces another Faith. Such is the degeneration of the Hindus who, by their supreme ignorance of Dharma towards humanity, have become a laughing-stock of the world and have forfeited the sympathies of the world in the struggle for freedom of their country.



TAKEN FORTY YEARS AGO FROM CEYLON THIS BODHI TREE IS THE CENTRE OF ATTRACTION OF THE BUDDHIST COMMUNITY OF KUALA-LUMPUR

WESTERN CIVILIZATION VERSUS INDIAN

By J. TAKAKUSU

HOW does civilization originate? In other words, what are the causes that give birth to civilization? In answer to this question, sociologists say the struggle of men for existence, followed by community or city life and efforts for the conquest of nature, is the mainspring that drives men to work out their way out of a savage state towards a better state of life or civilization. In order to continue their existence, men are bound to live in groups, namely, lead city life. Now, in order to live in peace and a fairly contented state of mind, and as they have each their particular desires or wants, they must each give to the other what they have got and take from the other what they have not got. In other words, they must exchange or barter with each other necessities of life which they have got and can spare. In this way division of labour appears and society is formed. Accordingly the first step of mankind toward civilization is community life.

The efforts of men to conquer nature in their struggle for existence are another cause that drives them on towards civilization. In order to live they must exploit mountains, forests, marshes, rivers, and must clear them of ferocious beasts and poisonous reptiles infesting them. They reclaim lands for tillage, domesticate what animals they can, and in many other ways extend their domain over nature, going up step by step towards civilization.

But civilization attained in such a way is apt to become too materialistic. Look at the history of nations and you will at once see that such has been the case with all civilizations. You will see that century after century the weight of materialistic civilization has been accummulating and increasing, until to-day the so-called civilized nations of the world seem well-nigh to be in danger of being crushed under it. In fact, many people seem to regard the progress of mankind as synonymous with the advance of materialistic civilization.

The conquest of nature, one of the factors that make for the advance of civilization, sounds beautiful and edifying. As long as it stops to the annihilation of ferocious beasts and poisonous reptiles, it may be commendable. But it admits doubts and misgivings when in the name of the conquest of nature the ruthless hand of subjugation is extended to primitive savages, as so-called civilized nations have often done in the past in Africa, America, and elsewhere. It certainly is inexcusable when these advanced nations undertake the conquest of what they call heathens and pagans by force of arms, and considering themselves the chosen people of God, go a step further and try to dominate people who are different in race and colour of skin. There is no doubt that the struggle for existence

is an indispensable factor making for the progress of mankind, but tragic and terrible is the prospect of materialistic civilization which mainly stands on the basis of mere brute force.

As the conquest of nature is indispensable to the progress of mankind, so is city life to the advance of civilization. A great city is not only the conglomeration of people, but is the reservoir of best intellect and highest abilities. An old Japanese saying runs: "A siesta in the capital is better than hard study in the country." It means that opportunities for learning present themselves so often in a great city that one living in it learns much without trying to do so. As a matter of fact, it is from a great city that great thoughts and ideas emanate and it is also in a great city that great enterprises are planned and launched. On the other hand, a great city is responsible for the breeding of vices and crimes, vicious thoughts and harmful doctrines. In this way, while city life is undoubtedly a powerful factor in the making of civilization, it is also the starting point of men's degeneration.

Now, how are these three principal causes of civilization—men's efforts for the conquest of nature, their struggle for existence and city life—regarded by Indian thinkers. According to their way of thinking, men's conquest of nature is after all tantamount to their suicide. Men are part of nature; they live in nature as one of its components; they can not live independently of it. Among all those living in nature, there may be some creatures which are injurious to men. Nevertheless considered as part of nature, such creatures live in the same sense as men, and are consequently men's kith and kin. For this reason, it is fundamentally wrong to think that men owe it to themselves to conquer them. By conquering them men will ultimately invite calamities to themselves. Instead of conquering nature, men should live in harmony with nature, assimilating themselves to it, endeavouring to accomplish its purpose and eventually returning to it. In short, according to the Indian way of thinking, we must live in peace with all the living creatures of nature.

As for men's struggle for existence, it means after all competition in force. Competition in force inevitably brings in its train fighting with our fellow men, with our neighbours and even with our brothers. If the struggle for existence is the root purport of life, we must logically come to the conclusion that war is the purport of men. Racial wars and class strifes are then justificable. But the final result of such wars and strifes will be the ruin of the whole world. The struggle for existence is then nothing but the way leading mankind to the extremity of tragedy and as such, Indian thinkers conclude, it is senseless as a factor contributing to the advancement of the life of mankind.

Such being the thought holding sway over the minds of the Indian people, no severe struggle for existence is to be seen in their country, nor is there to be met with what is generally considered city life. Due to the inroad of Western people and their influence, certain Indian cities are equipped with offices, shops, hotels and all that go to make up modern cities of the West, but the quarters inhabited by Indians are entirely different in character from those occupied by Europeans. Some of those Indian quarters have of late made a fairly remarkable change, but most of them still retain all the features of rural market towns as of old. For instance, no hotels can be found in them, travellers being obliged to find shelter under the eaves of some rich men's houses or in public lodging houses standing outside of city walls. Such being the general condition of things, there is no city in India, which has been built in a European way, and it is no exaggeration to say that the Indian people know nothing of what we call city life.

Having no city life, where has Indian civilization originated? Situated in the torrid zone and having the highest moun-

tain range in the world together with a vast expanse of flat land, it is but natural that India derives inspirations from the depths of its mountins and Indian philosophers and thinkers seek the solitude and recess of woods to indulge in meditation. It was thus from mountains and woods that Indian philosophy and civilization, education and religion have sprung up. In a country of high temperature like India, it is unbearable for men to live in a crowded, noisy and bustling city, and though villages abound in the country as men instinctively like to live together, Indians go into mountains for meditation and cultivation of character. In this way, the theory that civilization rise from city life is not applicable to India. On the contrary, in India it was life in woods that gave birth to civilization.

If as many scholars do, Western civilization be called materialistic, how shall we call Indian civilization? It is certainly not materialistic, as in points of materialism it is entirely lacking. It places no importance on form and shows no concrete evidence of itself. Nevertheless no civilization is so rich as Indian in spiritual elements. Accordingly, perhaps it is best to call it spiritual civilization. In this regard, Indian civilization is unique. Any other civilization would disappear if deprived of form or its expressions in tangible objects. Indian civilization, however, retains its vitality, no matter the country is in ruin, for it is spiritual, untangible and indestructive.

Many Indians are no better than mendicants as far as their personal appearance goes. They are shabbily clad, live from hand to mouth and know nothing about the present world and modern things. But spiritually they are found to be superior men. In conversing with some beggars I met with in an Himalayan mountain, while in my journey in India, I was astonished to find them philosophers and thinkers well versed in the philosophy of Upanishadas and the poetry of Vedas. "Whence have you come?" they asked me. "From Japan," I said in reply, but they had no idea of what my reply meant. "Where is it ?" they again asked. I was very much puzzled how to explain, for they did not know of sea. I said: "Behind us, as you know, a great mountain range stands. You cross it and find a country as large as India lying beyond it. You cross that vast country and come to a great river, which is a hundred times bigger than the Ganges. Japan lies on its opposite shore." "Is it a large country?" "No, not so large; it is an island country." Again they had no idea of what an island is, and so they were not much enlightened by my explanation. In such a way, they were as poor as children in regard to the affairs of the world, but when our conversation turned to spiritual subjects they talked freely and fluently, showing that they were quite at home with philosophy, metaphysics and religion.

Indians long for such spiritual civilization and live in a world of ideal. From the hoary ages of Vedas and Upanishads, from the remote period of Gautama, up to the present time of Tagore, all through the centuries this spiritual civilization is found running in a continuous stream, holding sway over the minds of the Indian people. Both Gandhi and Tagore are typical products of this civilization, the former an idealist reformer, who aims at putting his ideals into effect, and the latter a poet of nature, who dreams of idealizing realities. India is under foreign rule and the Indian people can show no dazzling evidence of material civilization but she retains her unique spiritual civilization, which will survive though all other civilizations, such as the civilization of present day Europe and America may decay. Beyond question, India offers to the world a civilization which no thinker, no philosopher, no religionist, no sociologist can do without trying to probe into and unlock its mysteries.

PRESENT RELIGIOUS CONDITION IN JAVA

By Rev. W. JOSIAS VON DIENST

IT is a well-known fact that about 600 years ago Java was a Buddhist country, Tantrayana being the form of Buddhism prevailing in those days. It were the Tantrayanists that built Borobudur and most of the other now almost forsaken sanctuaries. Next to Buddhism, Hinduism also had a lot of influence, which may be shown by the fact that at present we still find the ruins of many Hindu temples, such as Tjandi Prambanam, Tjandi Panataran and others.

In 1500 (or about that year) a Mohammedan from Persia, named Malik Ibrahim, arrived in Java and settled down at Grissee in the neighbourhood of what is now Sourabaya. He started preaching Islam and invited other Mohammedan preachers to Java. It was about that time that the greed of the European nations guided them over the ocean, in their search for profit and wealth, and Portuguese, English and Dutch ships frequently came to Java, to trade with the population. There seems to be ground for the suspicion, that gradually Islam was accepted by the natives of the island mainly for conveniences's sake. As Buddhists they were not allowed to fight, and Islam was a fighting religion, so they accepted the latter, which allowed them to make war against the foreign intruders. Part by part the whole of the island came into the possession of the white man, by misleading treaties and war.

It was rather long after the Netherlands Indies came into the possession of the Dutch, that scientists found out, what kind of Buddhism that had been prevailing in Java. After the Lombok-expedition, about 45 years ago, some old Sanskrit books were found, which gave information on the matter. The most important of these books was the so-called Sang Hyang Kamahayanikam, which showed that once upon a time not only Java, but also part of Sumatra, Celebes, and the whole of the islands of Bali and Lombok had one and the same religion, which was Hinduism, mixed with a Tantrayana form of Buddhism.

So much for the past; the present shows a quite other picture.

At present Java may be called a Mohammedan country. Wherever we go, we find lots of mosques, even in the smallest native villages. Due to the fact that there are many Arabs in the country, who are very much respected by the natives, the influence of Islam is felt even at the most distant places.

Most of these Arabs are traders and moneylenders. As the native is rather poor, he knows that he can always go to his Arabian co-religionists for advance-money on the rice harvest, which is always readily given. The reason for all this, however, is not that the Arab wants to assist his Islamic brother; in most cases he arranges with the native that the latter can have the money if the former can have the rice after it is cut, and the poor native has no choice and agrees. Due to these conditions, the native girl is also an easy prey for the Arabian woman hunter, so that the latter gets a lot of influence in the native household.

Indeed, the Mohammedan Arab is the worst usurer in the world, and he knows

how to use his influence. Sometimes, whole villages and their neighbourhood are in the hands of two or three rich Arabs, and the native population can do very little against them. It will be clear, that this must have a great influence on the religious condition of the country, but it also shows that Islam is, for the native, only little more than just a kind of veneer, a polish, whilst in his heart he is till remembering his old gods and teachings.

This may be clearly shown by the native stage play, called 'Wajang.' The 'dalang' or stage master, who also gives an explanation during the play, tells his audience the stories of the *Mahabharata* and the *Ramayana*, of the life of the Buddha and his Enlightenment, and so on. This is why Budhism is never forgotten in the island. The old gods of Java still live, and the Buddha, particularly in Central Java, is still a living reality. In different places there are societies for the study of the "Igama koeno," the old religion of the island.

When we go, however, to the Tengger and Ijang Mountains, we find Buddhism and Hinduism the prevailing religions, nicely mixed together in such a way, that it is almost impossible to tell at first sight where Hinduism ends and Buddhism starts. Moreover, both are intermixed with many old myths and legends originating from the old animism the natives adhered to before the Indians brought them their religions. Particularly these people are easily influenced by Christianity, especially in its Roman Catholic form, because the Catholic saints and angels appeal to their minds. In Central Java, where the remains of the old Buddhist and Hindu sanctuaries are still existing, nicely restored and preserved by Government, Islam could not do its work so well as in the other parts of the country, but Christianity is getting quite a lot of influence there. And it is a remarkable thing, that Europeans do not want any Christian servants in their houses, "because," so they say, "those Christian natives are not honest." And the same must be said about the Bataks in the North of Sumatra, who, almost as a whole, were converted to Christianity by the Rheinische Mission. They are considered the most dishonest and larcenous race of the whole of the Netherlands Indies Achipelago.

If one lives in Java for a rather long time, and if he really mixes with the people, he will find, that most of them lack the courage to confess that in their hearts they are more Buddhists than Mohammedans. When you see a native in Java performing his religious duties, as praying five times a day, and so on, it really is an exception. As I said, Islam is nothing but a veneer. It does not live in the hearts of the people. Whatever they do: building a new house, sinking a well or closing it up, when a child is born, when people are dying, they follow the old customs, taught to their ancestors by the first Hindu and Buddhist teachers that came to the island. When there is a marriage, flowers are offered to the *Deras* at almost every street corner. When the rice is harvested, the same ceremonies take place and also at the beginning of the rice planting season. If you have seen real Mohammedan countries, you are really surprised to find such a mixture of Islam and older religions in Java. It is all due to the fact that Islam does not appeal to the inner mind or soul of the people.

Moreover, there are about 5 million Chinese in Java, and they confess that they are Buddhists. Some of them will tell you that they are Confucianists too, but Confucianism is not a religion in the same sense of the word as Buddhism. In almost every Chinese temple you will find images not only of the Buddha but also of the most important Bodhisattvas. It is a pity, however, that even the Chinese priests do not know what they talk about when they utter the name of the Buddha (Dji Lay Hud, Hud Khauw). That is why they cannot guide their people, for a blind man cannot guide another blind man. Up to the pre-

sent our Mission, however, is only too glad to be allowed to use the Chinese temples for giving lectures, ceremonies, sermons, etc.

Then there are several thousands of Japanese in Java, and up to the present they are wholly without any spiritual guidance. Our Mission has tried to get in touch with them, but due to the fact that the Chinese are afraid of the advantages of the Japanese trade in cheap goods, there is some animosity between the two races and it was almost imposible to bring them to the temples, although they are quite willing to visit our lectures, given in other places. Most of the Indians sympathize with the work done by our Mission, even if they are not Buddhists but Hindus themselves, saying that Buddhism is an Indian religion anyhow.

Most of the Europeans in Java (about 150,000) are Christians, but only a very few know their religion or take any notice of it. They just live and do not care whether they act according to the teachings of Christ or not. They do not care at all, and the churches are almost empty. The most influential Christian denomination is Roman Catholicism.

In Central Java there are about 10,000 christianized natives and also in the other parts of the island a few can be found. As Buddhism has no fight with any other religion, I had better not give any particulars about the methods used by Christian missionaries in some parts of the archipelago. In the island of Bali and in some other parts of the Netherlands Indies Christian missionaries are not allowed to work, due to the fact that formerly their activities gave rise to trouble.

We have been working in Java from 1929 and it really was pioneer work. At present there is no place in the whole of the island where the people do not know that a new effort is made to bring the Javanese back to their old religion. We have had success amongst natives and Chinese people, whereas there are also about 30 European Buddhists in the island at present. If we only could have our way, both with regard to funds and to workers, we are sure that within two years thousands and thousands of natives would have accepted Buddhism again. When the Rev. Bhikkhu Narada was in Java, he called it the most fertile soil for our religion, and we are sure that he was right. But what can we do? In the whole of Java, for a population of about 42 millions, there are only four priests and two lay workers. And they do not know in the morning whether they will have anything to eat at night.

Government is willing to give us all kinds of facilities with regard to our work. The Buddhist workers in Java are willing to sacrifice themselves and everything they have. The people are anxious to hear our message, and when we come in touch with them, they understand, because it sounds to them as the echo of an almost forgotten teaching. Will Japanese Buddhists take the chance for the sake of our Blessed Lord and His Exalted Teachings?

It will not be a difficult task to convert Java. Buddhism is in the hearts of the people, at the very bottom of their souls. The Javanese soul is created by Buddhism and it will never find rest till it kneels down again at the foot of the Thathagata, saying: "Buddham saranam gacchami," I go to the Buddha for refuge.

MERCY

Love every living thing
And take no life in vain,
But by thine acts protect the weak
And spare all creatures pain.
This great example learn,
All Buddha's children true,
To love all forms of life around
And cruelty eschew.

D. HUNT



A CHINESE BUDDHIST ORDINATION CEREMONY

DESIRE IN BUDDHISM

By AN INDIAN BUDDHIST

SUPERFICIAL students of the religion of Lord Buddha, especially the followers of the dogmatic belief, find fault with the teachings thereof, that they destroy desire, and that a religion that destroyes desire is pessimism and that European races shall never accept such a religion.

The study of religion and enquiry into the philosophies of ancient India began after the Upanishads had been translated into Latin, and the first philosophical thinker who investigated into the Upanishads was the German philosopher, Schopenhauer. He had read of the sublime life of the Buddha, and found in the philosophy enunciated by the Great Teacher a resemblance to his own philosophy, which was generally known as a philosophy of pessimism. Schopenhauer proclaimed his philosophy, and his sympathy with Buddhism made the European students of philosophy label Buddhism as pessimism. Schopenhauer was more a student of philosophy of the Upanishads, nevertheless, his sympathy with Buddhism was enough for the common man

to denounce Buddhism as pessimism. It proclaimed the Four Nobel Truths, and the first Truth was sorrow, and a religion that proclaimed sorrow as its principle was not the religion for the materialistic European. He was frightened to think of sorrow, and like the ancient gods who trembled when they heard for the first time from the Blessed One the Doctrine of Transciency (*anicca*), the dogmatists, theologians, and hedonists shouted "away with Buddhism, and a religion that killed all desires. The pleasure of life, the high hopes were not to be given up, and a religion that killed all desires may be good to the people of India, but not to the virile European." Since the time of Schopenhauer, the baseless assertion is repeated to the great detriment of philosophical enquiry.

Let us make a serious enquiry whether the Great Teacher did actually teach such a gospel to the world. Remember India is a continent, not like Palestine or Arabia peopled by wild, roving Semitic Bedouins, children of the desert, and that it is a vast country, peopled by highly spiritualized races, with a civilization going back to thousands and thousands of years, and the cradle of religions and philosophy. In a country where religious inquiry is man's birth-right, dogmatism has no place. India never knew in its long record of history to persecute people for their religious opinions. The Semitic spirit was implanted in the Latin and Teuton hearts after the introduction of the Semitic doctrine of Palestine into Europe. As the European races never had a religion with a history and theology it was quite easy for the promulgators of the Semitic faith to impress on the European mind the terribleness of Jealous Jah of Mount Horeb. Europe succumbed, and its future was made a blank by means of terrifying dogmatism.

Does the Doctrine of Buddha kill desire? The Buddha gave the answer in the Sankharuppatti Sutta in the "Majjhima Nikaya" and in the Nidhikanda Sutta in the "Sutta Nipata." It is the lofty desire associated with pity that prompts the Buddhist to abandon the eternal bliss of Nirvana and plunge into the whirlpool of Samsara, and work for the salvation of all life, from the meanest to the highest divine being, for four *assankhyeya-kalpas*, a period that is beyond human calculation, but may be measured by imagination, when it is known that the Bodisatva who became the Gautama Buddha, had the confirmation from twenty-four Buddhas successively, from the Buddha Dipankara to the Buddha Kasyapa. Pity unutterable again prompted the Prince Siddhartha, in his last birth, to renounce his wife, his son, and the love of his parents, when he was only twenty-nine years old, and to engage in study and meditation for six years, in the forests at Magadha to discover the path of salvation to save men and gods.

It is desire for happiness that makes one to aspire to attain to the state of a Patcheka Buddha; it is desire to realise the highest happiness that prompts one to become an Arahant and relise the highest wisdom; it is desire that prompts the good man to aspire imperial sovereignity of Chakravarti; it is desire that prompts the thinking Buddhist to do good deeds and give the merits to others. Meritorious desire prompted the great Buddhist King Asoka, to send missionaries to the civilised countries of Asia; it was desire that prompted the righteous Emperor to give his own son and daughter to the Buddha Sasana, it was the nobel deside to save that which prompted the Prince Mahinda and the Princess Sangamitta to go to Ceylon to preach the Dhamma to the men and women of Ceylon 2,238 years ago. It was desire that made the immortal Buddhaghosha to leave India and go to Ceylon and write the Pali Commentaries.

Desires are of two kinds, the noble and the ignoble. Noble desire prompts man to works of charity, they make men sober, enlightened and good; ignoble desire make men adopt the policy of Machiavelli, to distribute opium, intoxicating liquor and murder helpless people for the sake of rubber;

gold and land. Buddhism condemns ignoble desires and emphasises on the necessity of cultivating noble desires. Buddha condemned (Tanha) craving and (Chandaraga) lustful desire; and emphasised on the development of (Chandaiddhipada) the will to develop lofty desires, and to create (Punnabhi Sankharas) meritorious deeds, words and thoughts. *Tanha* and *Chandaraga* are born of ignorance; *Chanda Iddhipada* and *Punabhisamkharas* are born of (Pragna) Divine Wisdom. All good deeds, good words, good thoughts proceed from the element of noble desires, the *Nekhamma Dhatu* and *Nekhamma Sankappo* of the Aryan Noble Path are enunciated—by the Blessed One, the Buddha Sakyamuni.

PRIMITIVE BUDDHISM

By TAIKEN KIMURA

BUDDHISM is a religion based on humanism and philosophy, and comprises many ideas in accord with those of such modern thinkers as Kant, Schopenhauer, Eucken, Bergson, or Einstein; but, in truth, Buddhism covers so extensive a field that it may be found to have some aspects more unscientific even than Christianity has. Notwithstanding this weakness, since it does not affect the fundamental essentials of Buddhism, it may still be called the most philosophical religion. Nevertheless, one must admit that it has, in practice, many points to be critised as unscientific.

Are such unscientific and miscellaneous elements, then, found in the source? I believe that in Primitive Buddhism there was absolutely no such defects. The teachings of Sakyamuni Buddha himself, which are the sources of Buddhism, are pure and rational, without an equal, and in accord with modern thought. Although they are not so profound as Mahayana Buddhism or so fine as Hinayana Buddhism, it is remarkable that their simple doctrines embody a clear judgment based on facts. Since in my opinion Buddhism has reached its natural development in the Mahayana school, I cannot agree with those who contend that Primitive Buddhism suffices, that Buddhism needs nothing more. However, Primitive Buddhism is the only religion that the controversaries over science and religion leave intact.

Naturally Primitive Buddhism is not a study of science itself; hence it might be called unscientific, as its investigations are not based on experience and mathematics. In its attempt to encompass the truth,—in its attitude of investigation, and in its concepts about life and the world, which are in accord with those of modern science, and which, furthermore, have attained to more than modern science has, Buddhism has no rival.

To clarify the spiritual characteristics of Primitive Buddhism, I will first explain the attitude toward investigation of historical Buddha, because from it come the scientific views of the world and ideals in Primitive Buddhism.

In Buddha's time, over two thousand years ago, spiritual conditions similar to those of today prevailed. Superstition

dominated the common people; the worship of the Creator God, Brahma, reigned as the orthodox religion; further, a movement denied all religious authority from the standpoint of scientific materialism, as it is today.

In his search for truth, what attitude did Buddha take towards these prevailing ideas? Of course, he ignored superstition, because of its low degree. But the disturbing problem that he faced at the beginning was presented by the orthodox belief in Brahma, Monotheism, and liberal thought, a product of the new civilization, (especially materialistic tendencies). Which one of these will give the real solution of the problem of life? He thought that Monotheism easily met the demand of those who desired the attainment of eternal life, but, as viewed by the critical mind, it inclined towards conventionality and a purely imaginative nature, unsupported by cognition. On the other hand, the scientific materialism commends itself for its analytical investigation of the formation of the Universe, based upon the fullest knowledge of facts extant at that time, but it goes to the extreme in minimizing the spiritual element. Moreover the disposition of the problem of life according to the principles of the scientific materialism does not satisfy human want or increase the value of human life.

Emerging from long struggle, Buddha perceived facts in their true aspect, especially those of human life and the laws of mental activity, and, accordingly he faced the highest ideals of life. That is to say, the solution of the problem of life is not found in imagining things not real, because they are desired, and in closing the eyes to realities, because they are not desired. The attitude of the true investigator, finally attained by Buddha, is the bold facing of facts, whether liked or disliked.

There is an old legend which illustrates this attitude. He, Buddha, formerly experienced fear when he found himself in a dense jungle at night. Naturally courtbred, he was petrified with terror when he heard the howling wolves and the hooting owls in the blackness of the wild forest. He sought in himself and from a friend ways to conquer this fear. His friend's counsel was: "We can chase away our fears by thinking that day is night and night day." But Buddha cast this advice aside, denouncing it as a distortion of fact, and self-deceit. He then took courage and banished fear of the night, deciding it best to recognize night as night and day as day.

The foregoing attitude, Buddha calls the conception of things as they are, Yathabhutam or Yathatatha, terms which connote the basic methodology in Primitice Buddhism. Although Buddha speaks of conception of things as they are, his idea, far removed from the materialist's scientific method of investigating things as they are, is to appraise the values of life as they are. Hence, if we call such investigation scientific in the modern sense, we are in error. But we should know facts truly before we appraise their values and create new values. We should not first hold desire, and then conform conceptions to such desire.

In this respect Buddhistic trend touches modern science. But Buddha discovers the method of increasing the value of life: he regulates desires by facts, and further, modifies facts according to desires. It is natural that Buddha used the critical method in all matters. This method is so marked in Primitive Buddhism that in the minds of posterity, the critical principle is the sole one taught by Buddha.

According to this method, Buddha criticised the current theories of his time, among which he rejected both monotheism and materialism, at the same time, accepting in a sense, both of them. This is the so-called middle-path doctrine. Thus he freed himself of the agony of the conflict and founded a new religion. If I explain more fully, monotheism of the day thought that one was already in heaven on the wings of faith, unmindful that his feet are on the ground. Buddha criticized this as a vain

idea and watched carefully to keep his feet on the ground. Whereas he warned the scientific materialist, who grasps only the fact that his feet are on the ground and overlooks our desire to rise to Heaven not to ignore this deepest desire. Thus he succeeded in flying to Heaven with his feet on the ground. Let me explain by a parable of flying: Buddha's way is aviation by aeroplane instead of by the magical flying of the fables. The latter is easy but imaginary; the former is difficult but practical. The characteristic of Buddha's religion is the realization of idealism based on facts.

The content of Primitive Buddhism, especially its scientific phase, will be given in outline.

In the conception held by Sakyamuni Buddha we find many modern tendencies. To trace them we shall first study the negative side of his teachings. A characteristic of modern thought is the destruction of idolatrical conceptions and this idea we also find in Buddha.

At the outset of his teaching, Buddha fervently put forth efforts to break down the two dominant ideas of idolatry, viz: the idea of Brahma and that of Atman. According to the belief then prevalent—especially the cannonical belief of Brahma—this world was created by the omniscient and omnipresent Divine Being. Within each human being there is an infinite abiding soul. It is designated to form the fundamental truth of our world-life. But Buddha was too gifted in critical insight to take these ideas and set them forth as the true state of things. On the contrary, he took them as an ideal, consisting of desires and illusions. It may be helpful in a life of hope to think of Brahma as a Divine Being. But it is nothing but a projection of one's desires, and cannot be recognized as reality by one who wishes to live in realities. Buddha ridiculed the idea that Brahma was a Divine Being. He said that it was like loving a girl whom no one had ever seen and whose name and age one did not know. As to the idea of the infinite abiding soul, not only the Brahmans of the day, but also the general public, with the exception of the materialists, recognized it. In spite of such a tendency, Buddha took a decisive stand and proclaimed the chief aim of Buddhism to be the eradication of the delusion about self. According to Buddha our life or psychological activity is nothing but a phenomenon composed of various relations. So he concluded to disregard the soul that seemed to be half-materialistic. Consequently he endeavoured, on one hand, to get rid of the two prevailing ideas of idolatry, and on the other hand to exclude all the fixed ideas, insisting that there was nothing ever fixed but that all things were in a state of activity or flux. The clause he used "all earthly things are transient," so long as we take it as his observation, apparently shows his idea of the activity of things. Naturally we tend to judge that his law of Karma means to include what is stated above. Thus observation of the state of activity or flux came to be the principal feature of Buddhism and the other doctrines branched off from this point.

Now let us look at this in comparison with the modern idea. The chief difference between the ancient idea and the modern idea is in the looking at things as either static or dynamic. The main feature of the modern idea is found in revising the view of the world as static to the idea of it as dynamic, this change being chiefly due to modern scientific efforts. Understanding the principal thought of Buddha, we may see that it was the pioneer, twenty-two or twenty-three hundred years ago, in this modern conception. We come to realize the truth of his conception of life when we see him rejecting the then prevailing idea of the soul and looking on it as changing phenomena. In the Occident up to the mediaeval age in which Berkeley, Hume, and others strove to eliminate the idea of fixity, this half-materialistic view of the soul was really prevailing. This notion Buddha tried to eradicate at the very outset of his teaching. It became apparent that the principal feature of Buddhism was its idea

of flux. This is very important in getting a grasp of Buddhism. So we refer to the phenomenon of flux in the following section.

According to Buddha this world was not at all created by a Divine Being, but is simply a phenomenon of flux consisting of various relations. In a word, Buddha is in this respect a so-called relativist, and he tried to interpret life in the terms of relative existence. Technically speaking, in all things there is a relation to a "previous life," and "all law has a previous cause." This is the main feature of the Buddhistic world view. However, according to Buddha, this idea of relation did not come by chance. Here he recognizes a law that cannot be obscured, this law being substantiated in various phenomena. In other words, all phenomena in their relations are in a state of flux, but they are in conformity with a law and have definite relations. There is no Being to be called Creator or Ruler. This is really the Buddhistic conception of the Universe.

Now we wish to understand very strictly how Buddha classified the relations of life. His classifications will need to be elaborated. But first we should understand that the fundamental classification is one of relationship between subjectivity and objectivity. Objectivity is conceivable in relation to subjectivity and the reverse is also true. This world is conceivable in relation to both subjectivity and objectivity. Without this close relation of the world to both the subjective and objective elements, Buddha concluded that there was nothing. In this sense we are likely to interpret Buddha's conception of Law in the light of Immanuel Kant's philosophy. There are not a few among the scholars of Buddhism in the Occident who hold this view and compare Buddha to Kant in their studies. Thus Buddha expounded in the terms of static the fundamental principle that the world came into being and at the same time he set forth the law of cause and effect in the dynamic terms. This means that any event is determined by a preceding event, and this resultant condition in turn influences that which follows it. In this manner the changing phonomena of the world are in infinite continuation. Here indeed, we find something which is common to our modern science in Buddha's conception of the world.

Of course these two laws (the law of flux, and the law of relationship between the subjective and objective) in a very strict sense, are to be rendered in the law of will. But here we take them simply in a general sense and try to understand that Buddha, in explaining the world in his own terms, applied two formulas, viz: that of cognitive relation, and the relation of cause and effect. The reason that—this world is in constant flux putting aside for a while the idea that is simply the result of an active will—is explained by showing that even these two laws are affected by other various concrete relations. This is very important in order to comprehend Buddha's conception of the world. Here we must especially take note of the fact that Buddha insisted on the reliability of these laws. Though everything is in a state of flux, the law in control of this never changes. He proclaimed once and again that this law was ever abiding by itself. Thus it becomes apparant to us that the fundamental feature of the Buddhistic world conception is understood by the word "abstract," as the conception of law or Dharma. Is it not extremely interesting that Buddha applied his view of the world to a conception of law, instead of rendering it as the will of a Divine Being such as we have in the modern point of view?

According to Buddha, life is also a phenomenon apprehended as a relationship, or an event determined by a preceding event. This, however, should not be interpreted in the light of the materialist's view, which is, that a phenomenon is caused by the combination and friction of matter. It is, rather, a phenomenon of power observed as the activity of life. To distinguish it from

the law of nature, P. Dhalke has written as follows: "The phenomenon of life as a fact of activity, and as such it constantly creates new values, which is not returned to the original state in the phenomenal process. This is the correct apprehension of Buddha's idea." (P. Dhalke: Buddhism also Welterpretation Aufsatz IX.) Though we do not take this interpretation literally, yet it is very much worth while our consideration. It is very near to what Buddha was driving at. It has been explained above how every event is related to some preceding event in life's relationship. However, it is worth while repeating here. Buddha rejected the conception of the soul as fixed and tried to put emphasis upon an active process. This active process of the individual with the external world develops the self in harmony with those circumstances pertaining to one's desire to live. Buddha tried to explain his idea clearly. He selected the word "deeds" or "Karma" in order to avoid misinterpretation through the use of the words "life" (jiva) and "individual soul" (Atman). He recognized that these terms are likely to be interpreted in the sense of substance. We now understand what Buddha meant. For example, life is like burning fire. Its appearance is, to us, always the same, whereas in reality it is renewed constantly. Further, it is as water in a stream. The stream runs unceasingly, yet it is never the same water in the stream. It is really in the state of constant flux. The only distinction that we can make between the phenomenon of life and that of burning fire or running of water is this, viz., every activity of life is a response to each individual self in the building of character, and every activity of life becomes a vital element in the construction of the individual self that follows. The reason that living organisms have varied appearances, according to Buddha, is that they differ in their activities. The construction of self is a reponse to this varied activity.

According to Buddha, the human being is not the only rational being among living creatures. Both man and monkey are only phenomena in the process of self expression or self construction. Buddha holds that in the process of the construction of self, though only from the point of view of morality, there is evolution or degeneration and the result is man or monkey. Transmigration in Buddhism is a word to describe the process of putting together the evolution and degeneration. There is a certain degree of likeness in Buddha's conception of the living creature to the modern conception of evolution. I believe there are many scholars of the Occident who find much interest in this conception of life in Buddhism. Moreover, in Buddha's conception of flux we find that which is common to the idea of Bergson. So we realize that in Buddhism there is a great deal which is easily appreciated by one with the modern scientific point of view.

In the three foregoing sections, we dealt with Buddha's point of view as it concerns the actual problems of life. But we must not neglect this other point, that the aim of Buddha was not to give a statement of fact as fact; he wished to realize the loftiest ideal of life in its relation to a same conception of real fact.

On what basis did Buddha put his ideal? Since this is the most controversial problem in the teachings of Buddha, we will not touch upon it just here. Rather, we will move on to the conclusion that is reached concerning it. In a word it is this. The aspiration of each individual's mind to the infinite life, which may be called our religious hope, is not to be sought for externally, but is to be reached only by means of the constant rotation of each individual mind. This would be the elucidation of desire by supreme wisdom, and thus the mind would be absolutely free to come into harmony with universal law. There the ever existing substance is capable of being realized in each individual self. To attain this ideal Buddha himself practised the purification

of his mind. He had an inexhaustible sympathy and mercy, and constantly endeavoured to worship the Divine Being within himself. Thus he persuaded others to a similar practice. In his attainment of this endeavour he held that prayer, abstention, the worship of an idol, and the hope of a resurrection are not absolutely necessary. In the religion of Buddha all religious rites, and ceremonies were turned toward self, whereas in other religious all rite and ceremonies were done externally for the sake of a Supernatural Being. That is to say, in Buddhism, instead of believing in the Divine Being as an external existence, one turned to a meditation of the inner self. The abstention from selfish desire was held to be better than sacrifice to a Divine Being. The dropping of water upon one's head in baptism has no value other than that of clearing the mind within. In fact the real principle of religion is to light one's self and let it shine rather than offer a light to the altar. The sphere thus reached is also very realistic. It is not at all a re-birth in paradise, nor is it salvation after death. But it is the embodiment and comprehension of eternity and universality in one's self. Moreover, this sphere is one of absolute freedom according to its activity. It can be considered as an absolutely unbounded sphere of activity, or self-consciousness of power.

Accordingly, Buddha's religious hope is to realize its ideal along with the reality of life. Thus he saw in the present the realization of his ideal and finally founded a new religion based on this ideal.

RAJASINHA'S DEDICATION OF HIS BATTLE-CROWN

By J. A. WILL PERERA

THE most striking and undoubtedly the most valuable exhibit in the Kandy Museum is the golden four-cornered battle-Crown or *ruwan kataramulu toppi haluwa* of the warrior Sinhalese king Raja Sinha II who reigned from A.C. 1634 to 1687. It is not the Celestial (Siddha Otunna) or Crown *par excellence* of Ceylon, but only one of the many crowns worn by our kings. It is distinct from the *ruwan atamulu toppi haluwa* which had 8 corners.

This Royal diadem is 300 years old and was originally in Dodanwela Devale to which shrine it was presented by Raja Sinha II in fulfilment of a vow he made there on the eve of giving battle to and defeating at Balana the Portuguese invaders of his realm. In 1896 Mr. Justice Lawrie saw it in the possession of Giragama Diyawadana Nilame. In Mr. Lawrie's "Gazetteer" this gold hat is described tersely thus :—"is of thin plain gold." He had evidently not seen the pin-head size rubies nor the gaping sockets that once held gigantic priceless gems. Neither does he describe the decorative motiffs.

Giragama Diva Nilame's successor, Yatawatta Basnayaka Nilame of Dodanwela Devale hid this *Otunna* in his barn. We next hear of it being in the Kandy Kachcheri, whence it was transferred over 30 years ago to the Kandy Museum.

As a student at Trinity College, Kandy, I yearned for an opportunity to examine this kingly crown. It was perhaps a boyish dream difficult of fulfilment. I never lost heart, however, and hoped some day to realise my ambition. That longed-for day did dawn in 1931 when I motored up to Kandy to see the restoration of another and later regal head-dress in the historic Magul Maduwa (Audience Hall), of our kings, by the Duke of Gloucester.

I take this opportunity of publicly thanking the Curator of the Kandy Museum, Mr. L. B. Bandaranayaka, for his kindness in permitting me to handle and examine minutely this glittering toppi-kaluwa. I am also grateful to him for the very interesting details he gave me so readily and ungrudgingly. I believe 'am the first person to have inspected this *olunna* in this manner and taken copious notes concerning it.

In height this diadem is 5.1 inches, the diameter of the upper surface measures 8 ins., while the average thickness is $1\frac{1}{2}$ mm. Readers will be interested to know that King Raja Sinha II's head was 21 5/8 inches in circumference. His hat size, therefore, was, according to modern calculation 6 7/8 inches. His had was nearly round. The aperture for the head in this *olunna* is 7 ins. by 6 ins. or 21 5/8 ins. in internal circumference.

Each of the four corners or projections is 2 ins. by $2\frac{1}{2}$ ins. by $3\frac{1}{2}$ ins. The upper structure substituted for the *malgaha* is a miniature crown 1.5 ins. high, with an up-



RUINS OF AN ANCIENT BUDDHIST TEMPLE IN ANURADHAPURA

per surface of 2 ins. and an average thickness of a millimetre.

The decorative motiffs are entirely Kandyan. The "liya-vela" design adorns the upper surface, "anjana-dalu" decorate the edges, and the familiar "pala-petha" appears in profusion. Birds, beasts, insects, and mythical figures are totally absent. Narrow, carved borders surround the sides and projections which are devoid of carving and precious stones.

Even after an absence of over a century in England, the Crown of the last King of Kandy was brought back to us with its priceless gems intact; whereas that of Raja Sinha II which remained in Ceylon for 300 years has been shamelessly robbed of its precious stones, monster pearls, and ornate Royal *malgaha* by unknown thieves during the last 3 centuries.

There are no large gems remaining at all but the vacant sockets tell a sad and disgraceful tale. They could not have dropped, for, if they did, how is it that gems on Sri Wickrama Raja Sinha's Crown did not drop in the meantime? The largest stone remaining today is not bigger than a pea's head. The cavities which once upon a time held big stones are about the size of a normal coat button.

I saw 5 sets of gems. The top set has 4 rows, each containing 9 gems, making a total of 36. On the sides 4 sets of stones can be seen, each side having a row and each row displaying 14 stones. The total should be 56 but there are only 51.

On each of the 4 sides minute jewels are set in ring-shaped designs, each such pattern holds 16 stones, giving a total of 64. Large jewels 16 in number which were embedded in the *otunna* and also the "gaja-muthu" or elephant pearls of abnormal size that were suspended from the loops on the 4 projections have mysteriously disappeared—pilfered—not dropped. I think this hat also had extra-large emeralds and rubies like those on the Crown brought back by the Royal Duke in 1934. It must also have had clusters of gigantic pearls suspended from the corners as in Sri Wickrama's head-dress.

Altogether, 154 insignificant and worthless stones, all of them extremely small rubies still remain. They are not discernible unless the Crown is carefully examined. The best and largest which disappeared mysteriously will never return to their places.

We can only conjecture that the missing jewels left for good after the loss of our national independence in 1815. The last King of Kandy must have seen this *otunna* in all its splendour at Dodanwela Devale, where he had a decorated summer-house to which he frequently retired. No mortal would have dreamt of gouging out jewels during his reign, so swift and severe were his punishments to evil-doers.

A miniature crown of gold and copper, the latter predominating, has usurped the place of the elegant Royal *malgaha*. The devotee who substituted it had significantly failed or forgotten to fix the same securely on the stomin. It is very lovely and is able to tilt when the Crown is tilted. Even a child could say with accuracy that this inferior top of alloy is a later addition by the vandevers.

Now for the story regarding the dedication of this *koppu-haluwa*. The story is that when King Raja Sinha II was on his way to Sabaragamuwa to give battle to the Portuguese the cross-stick of his palanquin snapped and he had to alight at Dodanwela. He enquired what the place was and the men told him that it was the Nahennige Kovila. Then the king made a vow that if he succeeded in his expedition, he would present his head-dress, jewels, etc., to the Kovila on his return. The king was victorious and the promise was kept. Nahennige Kovila is now known as Dodanwela Devale.

This shrine is about 8 miles from Kandy, the intending visitor should turn-off the

Colombo-Kandy road between Kadugannawa and Peradeniya and motor up to Siyambalagoda where the Basnayaka Nilame dwells. From his "Walauwa" to the Devale the distance is about a mile along a motorable road.

Mr. L. B. Ettipola, the Basnayaka Nilame for the last quarter of a century, showed me the embroidered silk jackets of King Raja Sinha II gifted on that memorable occasion. These regal vestments are in tatters. They are of green and yellow silk with shot effects. Large flowers and mango or "waka-deka" patterns are embroidered on them. One is lined with scarlet satin. Mr. Ettipola is preserving them in a glass case.

The palanquin presented by Raja Sinha II is also in the Devale. On its roof are 3 brass pinnacles, while strings of silver Bo-leaves are suspended from the eaves. I think it is a model of the king's *kunama* (palanquin) in which he rode to battle. What makes me think so is the fact that the two doors do not permit even a child entering the vehicle. On each door lintel is a magnificent "makara thorana" carved in high relief. Supporting each *thorana* are pillars with lotus flower carvings. Each of the 4 balustrades show a rampant "kesara sinha" (lion) facing the door. Behind each animal is a panel of lotus in flower and in profile. Running round the bottom of this sedan chair is a frieze of sacred "hansa" (greed) and animals.

The front and back panels are masterpieces of the wood-carver's art. Delicately carved "lata rupa" or "kinduru" figures occupy the centre of each panel. One panel has two female attendants one either side of the central mythical figure. The other shows two parrots to the right and left and below the "lata rupa". Each panel contains, besides, a wealth of intricate and superb floral and creeper patterns carved with much care and attention to detail.

The palanquin-pole or "kunamyate" I was told, is the original one. It is of well-seasoned giant bamboo and is painted scarlet. Two ancient palanquin rests with "U" shape iron tops are also to be seen. Among other kingly gifts are a brass "thannikkala" on an ivory stem carved into a series of balls one upon another. The ball-like ornaments are lacquered alternately royal blue and scarlet. Then I saw an uncommon brass "akkussa" (elephant goad) also exquisitely engraved. I understand that it was used on the Royal elephant.

About a dozen swords and daggers captured from the Portuguese lie in the Devale. Some have pretty hilts, and all of them are of Western design. The blades are rusty and have not been treated to preserve them.

Two huge painted boards depict a deity and a beardless king. It is not a likeness of Raja Sinha II who had a venerable beard. The figure is clad in Kandyan trousers and jacket with Bo-leaf lappets. No shoes or sandals are worn, the left hand hangs down, but the right holds a lotus flower.

In front of the shrine is a tall sapu tree of great girth. Its great height and girth indicate its great age. At its foot is a granite boulder. Mr. Ettipola told me that according to local tradition, Raja Sinha II on his triumphal return from Balana unbuckled his armour under this forest giant. Thereafter, he sat on the rock and gifted his Crown, jewels, vestments, etc., to Dodanwela Deviyo who gave him victory.

The approach to the Devale is lined on either side by massive Na (ironwood) trees which form a shady avenue for over a quarter of a mile. At one end is a modern "Sinhasana ge" built on the site of the ancient edifice which had crumbled. The annual *perahera* goes there and returns to the shrine. The Devale buildings are shaded by an umbrageous Bo-tree, majestic, luxuriant, and venerated owing to its great age size "as the most famed of its species, the *Pra si Maha Pout* of the Siamese."

A spherical boulder with 2 steps hewn on it seen by a British Civil Servant a century ago, has disappeared under the new road from Siyambalagoda

For 5 years during the reign of Raja Sinha II the office of Basnayaka Nilame was held by Pamunuwe Lekam. The Devale owns lands in Dodanwela, Imbulmalgama, and Parakatwella. Opposite the shrine is a tea estate belonging to it. Dodanwela Ela flows through the village. The hills in the vicinity are Sikuna Pata Kanda and Kikildemya-Kandurehya.

A BUDDHIST DOCTRINE OF SERVICE TO FELLOWMEN

By Dr. BEN JAYAWARDENA

AT the recent opening ceremony of the Buddhist Nunnery at Biyanwila a speaker deplored the fact that the Buddhists who spoke so much about *ahimsa* have not been taking any steps to educate their women in the art of succouring the sick.

The Buddha has repeatedly emphasized that the prime duty of every individual is the practice of moral duties. On one occasion the Master had exclaimed: "Though one man should know by-heart a thousand stanzas of the Dhamma, and not practice it, he has not understood the law."—(*Dhammapada*, viii, 2).

What reasons can we adduce for the long years of neglect of the practical ethics, especially the Bodhisattva ideal of service to suffering mortals, which had been a prominent feature of early Buddhists (as revealed by rock edicts, archaeological remains, historical records, etc.) and which is still a distinctive phase of the duties of priests of Hongwangi, Zen, and Tendai sects of the Japanese Buddhists (the social service workers of the land), and the nuns of Dolma (Sisters of Mercy) of Tibet ?

The Buddhist world is justly grateful to the ancient monk of Lanka who preserved the Word of the Buddha in its pristine purity, but that should not prevent us from making the observation that the monk of later times has enfeebled and devitalized the spirit and intent of the noble teaching (as we shall point out presently).

The Bhikkhus have been so deeply devoted to the preservation of the latter of the Dhamma that even after it was committed to writing, there has been no revival of the ideals of service for the relief of suffering, and as if to adapt themselves to this disposition the average monk has been continuing to lay special emphasis on the negative precepts while neglecting to stress the importance of the more helpful, more worthy, more noble practical ethics of service to fellow creatures that would tend to relieve sorrows, assuage griefs, alleviate pains, prevent *dukkha* and lift burdens that are bowing them to the ground.

We all know that the Buddha taught the Eightfold-Noble-Way, but we are apt to forget the great sacrifice the Master made, the heavy grief that weighed upon his heart for suffering mankind, and the lofty altruism that marked every step of his life.

It may be stated that at the present day the apathy and indifference that characterize the life of the average Bhikkhu is likely to be perpetuated as a result of laudatory praise that is being showered by Western thinkers on the doctrines promulgated by the Great Teacher.

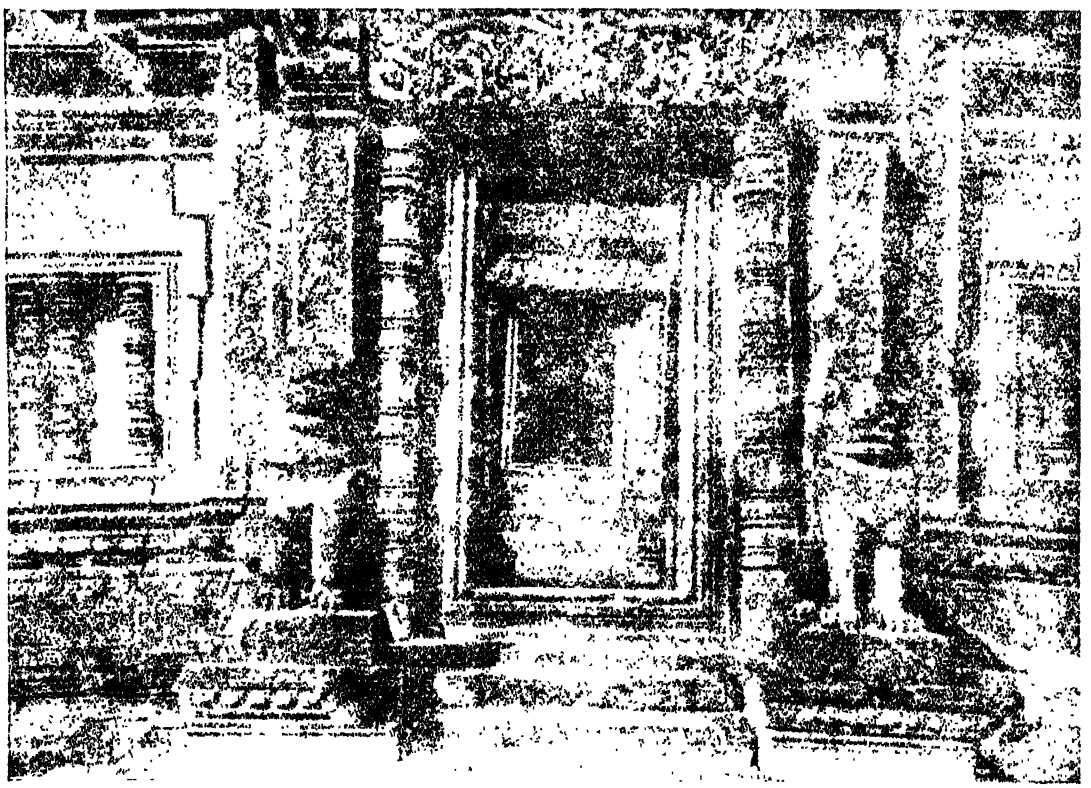
For the alleviation of human suffering, for the preservation and advancement of the human race, the All-Compassionate-One promulgated the Doctrine of *Metta or Maithriya* as follows :—

> "As a mother, even at the risk of her, even at the risk of her own life, Loves and Protects her child, her only child, so let man cultivate love towards the whole world, with a heart of love unstinted, unmixed with a sense of differing or opposing interests. Let a man maintain this mindfulness all the while. This state of the heart is the best in the world."—(*Metta Sutta*).

Here is an appeal and an injunction. Here is an exhortation to every man and woman, to every heart and mind. Here is a noble doctrine to plant in man's bosom the ethical impulse to love, to serve, to succour, to redress, to strive, to struggle with sturdy endurance, resolute courage, and unfaultering enthusiasm (just as a mother would) in order to promote humanity, to expand into maturity and full-blossomed manhood.

Every individual to conduct himself towards others as a mother would to her child, her only child, is a promulgation of a perfect ideal of existance which will give pleasure and rewards for one's self as well as others on this earth itself.

This is a positive precept, a call for love and service and self-sacrifice. It is a precept that should be recited and repeated several times a day. Yet strange to say that some of the *Samaneras* of whom I have come across hundreds, in the course of my duties as an Itinerating Medical Officer, when asked the meaning of *metta* merely



ENTRANCE TO A BUDDHIST TEMPLE IN CAMBODIA

stated: "it is loving kindness, goodwill, non-hurting, innocence and sending out thoughts of love" and nothing more. Very few were able to quote the stanza.

The average Buddhist has no better opinion of this basic doctrine than the majority of *Samaneras*. Thus has a positive doctrine been enfeebled and devitalized until now only a "skeleton" of it is left.

Is it conceivable that a mother could protect and bring up a child by such passive means as "non-hurting and radiating thoughts of love"? Has anybody ever heard of a normal mother rearing a child by mere goodwill and loving kindness? Is not maternal love the most active, most energetic, most perfect that one could imagine? Can language describe, can words express, the self-sacrificing love of a mother? Is it not that which prompts her insistently to yield, to surrender and to dedicate all that is dear to her, her life itself if need be, ungrudgingly, unsparingly, and unselfishly? Have any human heroes on a battle field ever performed deeds of such inherent greatness as those wrought by the hands of mothers? These should every individual cultivates *metta* or *maithriya* (active benevolence).

Another doctrine of service to fellow-men the Bodhisattva Doctrine which I hope deal with on a future occasion.

NIRVANA

TO hear in old words, breathing balm,
The secret of the Wordless Calm,
The equipoise of chastened will,
The Master's comfort, 'Peace, be still!'
To search tear-bordered lids between
Until each wandering soul, serene,
Finds in Nirvana of the blest
A mother's arms a lover's breast.

O Unseen Presence! Constant Power!
That comprehends our little hour:
Because Thou art, though unconfessed,
When Nature faints, we feel Thee—Rest!
Thy Light, which is not Sun or Star,
But clear as heavenly haloes are,
Illumes the path our feet must tread,
Thy pity folds us, quick and dead.

So, cradled in immensity,
Troubled or still my couch may be,
What time in tranced dusk I wait
The turning of the Key of Fate!

—EDWIN ARNOLD,
in Seas and Lands.

FOREIGN NEWS..... India & Far East

Buddhism's Part In China's National Salvation

NANKING, CHINA

UNDER he present acute national crisis what part will Buddhist monks and nuns play ? Numbering no less than 738,000 throughout the country, will they stand aloof and murmur "ah-mi-to-fo" while the nation is facing alien aggression ? Are they actually taking military training as reported by local papers in the country, and, if and when required, going to take up arms in defence of the State ?

Armed with these questions and others, a reprsentative of the Central News Agency called on Tai-Hsu-Fa-Shih, the world-renowned Chinese Buddhist monk, who is the chairman of the China Buddhist Society.

Ushered into a cosy little room in the Wan Shou Sssu Temple inside the Chungshan Gate, he was received by the pious man. In his forties, of medium height and of strong build, Tai-Hsu-Fa-Shih possesses all the characteristics of a vegetarian. He has a benignant countenance and penetrating eyes. Calm and composed in his manners, he easily commands respect, even without his monkish robe on.

"Under the present acute national crisis," the sonorous voice rang clear in the quiet morning air, "monks, no less than other classes of people, should do their part of their country, for Buddhism teaches its followers to repay the favour of the nation."

"A monk's contribution to the nation," he explained, "is primarily along cultural and moral lines. To attain this end he first strives to cultivate his own personality and knowledge and then helps to elevate the cultural and moral level of the nation."

In times of national emergency, the monk said with some hesitation as if he were reluctant to see such days, the nation may not expect the monks to become combatants, but they can engage in first-aid and other kinds of work which do not conflict with their Buddhist tenets.

With regard to the Central Govenment's recent decree, extending the same election rights to monks and nuns in the forthcoming National People's Assembly he said that this indicates the democratic spirit of China. He believed that many of his monkish brethren might cast votes, if asked to do so, but none would take part in an election campaign as it is not their intention to meddle with politics.

Religious bodies, he pointed out, are not considered in the Organic Law of the National People's Assembly as an election unit. So monks and nuns will not be represented. Nor will they fight for representation, he believed.

Monks and Nuns to Cast Their Votes

SHANGHAI

BUDDHISTS (including monks and nuns), who are Chinese citizens, are entitled to participate in the election of delegates to the National People's Congress, according to a ruling rendered by the General Office for the Election of Delegates to the National People's Congress.

The ruling was made at the request of the National Buddhist Association, transmitted through the Central Executive Committee of the Kuomintang.

The ruling states that Chinese Buddhists are also citizens of the Republic. Those who possess the qualifications provided for in Article 3 of the Law governing the Election of Delegates to the Congress and who do not suffer from any of the disabilities stipulated in Article 4 of the said Law, shall be entitled to vote. Those with the qualifications stipulated in Article 12 of the Law shall be eligible for election as delegates to the Congress.

Questioned as to what plans he has in mind to propagate Buddhism in China and abroad, he said that efforts will be exerted to widely spread Buddhist teachings and to strengthen the organization and administration of the monks.

He added that he has long cherished the ambition of establishing a World Buddhist Research Institute, which will undertake the task of translating Buddhist sutras in various foreign languages, and spread Buddhist teachings abroad. During his trip to Europe and America in 1928-29 he advanced the idea to many European and American Buddhist followers and several meetings were held to discuss the matter. But owing to financial difficulties, the matter was dropped.

According to his experience, the German people are most interested in Buddhism. He expressed he belief that Buddhism would easily command a hearty reception in that country.

Touching upon Germany, he paid a glowing tribute to Chancellor Hitler, for his political accomplishments. Without using force but through his wise strategy he rose from an insignificant position to become the leading figures is Germany. In his opinion, celibacy and simplicity of living are among the factors which account for the success of the Reichsfuethrer.

Tai-Hsu-Fa-Shih, a native of Chungteh, Chekiang, has been a monk for more than 30 years. He has been abroad twice, to Japan in 1917, and to Europe and America in 1928-1929. He has also visited practically all big cities in China, preaching Buddhism.

Drive Against Sadhus

TRINIDAD

THE amazing operations in Trinidad, in the British West Indies, of Hindu Sadhus, who claim to per-

FOREIGN NEWS (Continued)

form all sorts of miracles through control of spirits, both good and bad, have resulted in the authorities inaugurating a vigorous drive against them.

The lives of great numbers of people not only in Trinidad but in surrounding territories, are governed by their belief in the supernatural.

These simple folk, the majority of whom are of negro descent, turn to the Sadhus whenever they need —either to kill or to cure. Officialdom is especially concerned because the Indian ascetics undertake to treat through the spirit world any sort of illness, no matter how serious frequently with disastrous results.

New Star Discovered By German

LONDON

ASTRONOMERS throughout Europe are seeking confirmation of a German's discovery of a new star.

Royal Observatory, Greenwich, received a telegram from the international bureau at Copenhagen stating that the discovery was made on September 18, at Berlin Observatory.

It will be impossible to see the new star with the naked eye—it is stated to be in the constellation Aquila, of the eighth magnitude.

Hitler Wants an Emperor

PARIS

RUMOURS that Hitler is looking for an Emperor of Germany and that he may offer the throne to the 48-year-old Duke of Brunswick, now living in Austria, were recently reported by the Berne correspondent of the Paris financial paper L'Information.

The correspondent states : "We do not affirm the truth of these rumours, but they are so frequent that they should be noted."

The duke, who was educated at Eton, is a descendant of the Duke of Cumberland, son of George III, who became King of Hanover.

Where All Can Worship Temple of Mother India

BENARES

MR. GANDHI performed on Oct. 25th the opening ceremony of the Temple of Mother India in the presence of a huge gathering.

The proceedings commenced with a prayer to Mother India.

Khan Abdul Gaffar Khan and other Congress leaders stressed the principle that the teachings of all religious were the same. He wished the Temple of Mother India to be a place of worship for people of all religions.

The Khan greatly regretted that people did not understand the real significance of religion. He said that going through the ancient history of Islam it would appear that a mosque was a place of worship for all people irrespective of their religious beliefs.

Mr. Gandhi wished that the Temple would be a place where all Indians could go to show their respect to Mother India and forget their religious differences.

7,000-Year-Old Inscription Discovered Find at Vikrama Khola

NAGPUR

A ROCK inscription, measuring 32 ft. by seven ft. and believed to be about 4,000 to 7,000 years old, has been found at Vikrama Khola in the Rampur District.

According to well-known Indologists the script supplies the missing link between the famous Mohen-jo-Daro and Brahmi scripts.

This proves the origin of Brahmi to be Indian, and throws a flood of light on the history of writing, as from Brahmi the Phoenician and European scripts are derived.

This also testifies to the great antiquity of Mahakosala of which the Sambalpur district including the Vikrama Khola, is a natural part.

Unknown City Found

PENANG

THE unknown city of Young Peng, inhabited by 5,000 Chinese, and situated in the midst of the Malayan jungle, was found by a British Government official while flying over the district.

The official, who was employed in the Land Office of the native Malay State of Johore said he saw a large settlement in the heart of the jungle, which he did not recognise. Next day he drove to it, and to his amazement discovered it was Yong Peng.

The Government was unaware of the existence of the town, although it had been a thriving agricultural centre for nearly ten years.

Pirivena Reforms Bhikku to Study Indian System

WITH a view to introducing improvements in the Pirivena system of education, the Rev. Pandit Somaloka of Maha Chetiya Pirivena, Randombe, Ambalangoda, proposes to study the educational systems in the modern Universities of India, the various *pata sala*, and at Shanti Niketan.

He with eight other Bhikkus have left for India, and they expect to spend about two months touring India and Burma.

In conversation with a *Daily News* representative the Rev. Pandit Somaloka said : "There are various religious centres in India where the

LOCAL ACTIVITIES..... *Colombo & Outstations*

ancient Hindu System of education prevails, and there is much that we could learn and adapt to our Pirivena system.

"Just as Pali is taught here to a perfection in *our* Pirivenas, Sanscrit up to the highest standard is to be found in the *pata sala of* Dambadiva unspoilt by modern influence. I trust I will be able during my sojourn in that country to study the system and transfer it here with such modifications, of course as would suit our conditions."

He looked forward, to his visit to Burma with great eagerness, he said, owing to the numerous sacred spots where relics of not only Gautama Buddha but of many previous Buddhas were enshrined in Chetiyas. For instance the begging bowl of Kakusanda Buddha, the first of the present "kalpa," was believed to be enshrined at the Rangoon Chetiya, and also the waist band of Konagama Buddha, besides the hair relic of Gautama Buddha.

Historical research carried out in Burma, he added, had revealed a wealth of knowledge of ancient religions and literary value, and it would be his endeavour to study as much as was possible during his sojourn.

Sigiriya Frescoes Contrasted with Those of Ajanta

THE frescoes of Sigiriya and Polonnaruwa are better preserved than those of the same period in India and Afghanistan. This was the observation made by Dr. Benjamin Rowland, of Harvard University and of the Asiatic Research Bureau, Fogg Art Museum, Cambridge, U.S.A.

Dr. Rowland is Instructor of Oriental Art at Harvard and came to Ceylon to obtain coloured photographs of some of the ancient frescoes of Ceylon for a publication which his University is bringing out next year.

Dr. Rowland is helped in his work by Mr. A. J. Johnson, who is a student of the Technique of planting, and Mr. Bailey Vanderhoef, expert photographer.

One reason for the excellent state of preservation of the Ceylon frescoes was that they have not been tampered with or varnished. The Ajanta frescoes were varnished in the nineteenth century and the Hyderabad Government was varnishing them now.

In Afghanistan, which was a big centre for Chinese pilgrims, there were Buddhist frescoes at Bamian dating back from the third to the ninth centuries A.D. They had fallen into ruins during the Muslim invasions and many of them had been used by the soldiery for target practice. During recent times the Afghan Government had taken steps to preserve these monuments of an ancient civilisation.

The frescoes in the northern temple of Polonnaruwa were damaged and were not in such an excellent state of preservation as those of Sigiriya.

Dr. Rowland said that he would provide the text of the book which would be published under the auspices of the Harvard University, and Dr. Ananda Coomaraswamy, a distinguished son of Ceylon, would write the foreword.

Dr. Coomaraswamy was now Research Fellow in the Boston Museum of Fine Arts hich had the biggest collection of Oriental Art in the United States of America.

The book will be a survey of classical Indian wall paintings with coloured plates. Paintings of Afghanistan and Ceylon as well as certain examples from Central Asia will be included.

Besides examples of the Ajanta paintings and those at Bagh, which were Buddhistic, the book will include some Brahmanic paintings from Badami. These were exactly the same as the Buddhist paintings of the same period.

Buddhists Open a Nunnery

AN impressive ceremony took place on Oct. 25th at Biyagama when, following the opening of a Buddhist Nunnery ("Viharamahadevi Upasikharamaya"), the two inmates with which the institution is starting took their oaths of renunciation in the presence of a large gathering.

Besides teaching the "Dhamma," the nuns are expected to give instruction in spinning and weaving, domestic science and hygiene.

Mrs. D. S. Senanayake, wife of the Minister of Agriculture and Lands, declared the Nunnery open.

The Nunnery named the Viharamaha Devi Upasikharamaya, is situated on an isolated hillock in Biyagama, thirteen miles from Colombo.

Temporary structures have been put up, pending the construction of a permanent building.

The Ven'ble Lunupokune Dhammananda, Nayaka Thera of Vidyalankara Pirivena, Pelyagoda, opened proceedings by setting the audience in the pancha seela.

Mr. D. S. Senanayake, the Minister of Agriculture, speaking deplored the fact that Buddhists who spoke so much of "Ahimsa" did not take steps to educate their women in the art of succouring the sick. Such work in Ceylon was being mostly done by Christian sisters, and it was time that the women of the country should stir themselves and work for the welfare of their fellow-beings in a selfless way.

Mr. Sri Nissanka said that the object of the Society in opening that Ashram for the Buddhist nuns was to care for, maintain and accommodate "Dasa Sil" Upasikas. Those Buddhist Sisters who wished to en-

LOCAL ACTIVITIES (Continued)

ter that ashram should live an exemplary religious life. They should do selfless service to their sisters in the teaching of the Dhamma, and were also expected to teach in their spare hours spinning and weaving, domestic science and hygiene.

Sangamitta Day Buddhist Women's Request

AT a public meeting of Buddhist women, held on Saturday, Oct. 19th on the Galle Face Green, resolutions were passed requesting that the full moon day in December be declared a public holiday in commemoration of the arrival in Ceylon of Princess Sangamitta who brought the sapling of the Sacred Bo tree from Buddhagaya.

The meeting was held under the auspices of the Sri Kalyana Mitara Upasika Samitiya of Colombo. Mr. G. K. W. Perera presided.

Mr. C. W. W. Kannangara addressing the meeting pointed out that the Buddhists who formed 65 per cent of the population had only three Public Holidays—two for Vesak and one for Poson. He also said that the distribution of Saturday holidays could not be said to be quite satisfactory, for the Christmas holidays numbered about ten days at a stretch, and there were five days for Easter. The Buddhists had a claim for more and he hoped that the request of the women will not be refused.

The Chairman said the anniversary of the arrival of Princess Sangamitta was appropriately a festival celebrated by women, but he believed that men too had a claim to participate in the festival. The day should be observed as a national day for women, not only for the Buddhist women of Ceylon but their Tamil and Indian sisters as well, for was not Princess Sangamitta the daughter of the Great Asoka, Emperor of Buddhist India ?

Historic Bo-tree Crashes Down

A BIG branch of the Bo-tree at the Ahangama Maha Viharaya crashed down on Oct. 20th. The temple was crowded the whole day with visitors who came to see the fallen branch.

Tradition maintain that the Bo-tree at this Temple was one of the seedlings of the historic Bo tree at Anuradhapura planted by King Devanampiyatissa in the course of his Bo tree planting campaign throughout the Island. No record, however, is available for this theory and opinions differ. The tree is anyway regarded as the largest and most picturesque in this Province.

Acting Chief Secretary Mr. Wedderburn Takes Charge

MR. M. M. WEDDERBURN, has assumed duties as acting Chief Secretary, on the retirement of Sir Graeme Tyrrell.

Mr. M. M. Wedderburn was appointed to the Ceylon Civil Service in December, 1906 and held his first appointment at the Anuradhapura Kachcheri. He later served at the Kandy Kachcheri, and was subsequently Police Magistrate at Point Pedro, Chavakachcheri and Kurunegala.

In 1911 he was appointed Assistant Settlement Officer and Special Officer under the Waste Lands Ordinance and in the following year acting Second Assistant Colonial Secretary.

At the outbreak of the war he became Assistant Censor and in the next year he was appointed Assistant Government Agent, Nuwara Eliya and Special Commissioner for Nuwara Eliya District in connection with the riots.

Later he held a number of judicial appointments.

Double Decked Buses for Colombo

PROPOSALS for organising a combine to control the entire bus service between the Southern suburbs and Colombo and run double-deck buses on this route, it is learned, were considered recently at a round table conference of bus owners, local financiers and certain importers of motor vehicles.

A definite scheme has not yet been agreed upon and perhaps, the promoters of the concern may await the recommendations of the Transport Commission before applying for the necessary licences for the purpose. The details of the scheme are however, being formulated.

It is proposed to import 30 double-deck buses, similar to those in Bombay, with Diesel engines at a total cost of about Rs. 350,000.

Golden Jubilee of Ananda College

THE chief aim of the Golden Jubilee Celebrations of the Ananda College, according to the Principal is to raise a fund to pay off, first, the debt of Rs. 34,000 on the land, second, a debt of Rs. 26,000 on the buildings, and third, to find the money necessary for the extensions the school needs immediately.

The Jubilee Celebrations were inaugurated on Friday night Oct. 30th with a Pirith ceremony while on Saturday morning there was a "dana" to 150 Bhikkus. On Saturday afternoon there was the College prize-giving when Sir Baron Jayatilaka presided, and Mrs. Montague Jayawickrema distributed the prizes.

The Carnival which formed one of the features of the celebrations and which was opened on Oct. 31st afternoon went on for a week.

Y. M. B. A. FORT BRANCH BUILDING FUND

LIST OF DONATIONS

Previously Acknowledge Rs. 9,697.25

PER MR. H. E. WIJERATNE : Rs. 2/75.

Mrs. Thomas Perera, cts. 75; Messrs. W. M. Ratnayaka and C. E. de Silva at Re. 1/- each.

PER MR. S. V. M. WICKREMARATNE : Rs. 18/-.

Mr. E. R. de A. Samarakone, Rs. 10/-; Messrs. L. D. S. Karunaratne, R. C. Perera, C. L. D. Jayasekera, E. M. Dias, N. W. Amaradiwakara, U. B. Uduwela, W. S. M. Abeysekera and S. S. Fernando at Re. 1/- each.

PER MR. T. P. WIJEWICKREMA : Rs. 81/-.

Mr. Hokoji Ototsu, Rs. 80/-; Muhandiram A. E. Jayasinghe, Re. 1.

PER MR. A. C. WEERASINGHE : Rs. 14/-.

Messrs. G. L. de Silva, M. Amarasinghe, M. D. Jayasinghe, A. P. Jayasekera, A. Sembacuttiaratchi, A. C. Weerasinghe, D. S. Samarasinghe, D. A. W. Goonewardena, S. Kahawita, L. H. Wijesinghe, T. Boange, P. S. Shanmugam, and H. D. B. Goonesekera at Re. 1/- each; "Anonymous" Re. 1/-.

PER MR. A. C. WEERASINGHE : Rs. 6 -.

(2nd instalment).

Messrs. D. A. W. Goonewardena, M. D. Jayasinghe, A. C. Weerasinghe, A. Sembacuttiaratchy, A. P. Jayasekera, and S. Kahawita at Re. 1/- each.

PER MR. P. H. K. A. RANASINGHE : Rs. 3/-.

Messrs. M. D. W. Perera, D. S. Melagoda, and P. H. K. A. Ranasinghe, at Re. 1 each.

PER MR. K. NARAYANA PILLAY : Rs. 6/50.

Mr. A. P. Balasuriya, Rs. 2/50; Mr. H. B. de Silva; Rs. 2/-; Messrs. D. C. Hendrick and E. A. Dissanayake at Re. 1/- each.

PER MR. N. G. DE SILVA : Rs. 5/-.

Mr. Arthur de Silva, Rs. 5/-.

PER MR. T. W. E. JAYASINGHE : Rs. 2/-.

Messrs. T. W. E. Jayasinghe and J. E. Gunasinghe at Re. 1/- each.

PER MR. M. K. SIRINUS : Rs. 3/-.

Messrs. M. K. Sirinus and K. P. Peiris at Re. 1/- each; Messrs. E. A. S. Abeysekera and K. C. S. Rajakaruna at cts. 50 each.

PER MR. D. A. TENNAKONE : Rs. 14/-.

Messrs. W. Jayasuriya, N. E. V. Cooray, D. A. Tennakone, D. H. Perera, H. J. Wijesinghe, John Silva, H. J. Perera, T. Y. R. Peiris, W. N. S. Fernando, E. S. Abeysekera, B. D. P. Dharmasena, P. A. S. Perera, E. de S. Sugathapala and W. S. Boteju at Re. 1/- each.

PER MR. K. NARAYANA PILLAY : Rs. 8/-.

Mr. T. A. Don Peter, Rs. 5/-; Mr. H. B. de Silva, Rs. 3/-.

Total collection up to 10-10-36 ... Rs. 9,860.50

(To be continued).



THE BUDDHIST

"Sila Paññanato Jayam"

VOL. VII | Published in Colombo New Series | DECEMBER | 2480 1936 | Registered as a Newspaper at the G. P. O. | No. 8

BUDDHIST RENAISSANCE

THE Buddhist renaissance that is taking place all over the world has made the thinking and devout Buddhists, of different countries, to take steps to convene conferences and meet together to discuss the future, lay down a definite policy and chalk out a programme of constructive work. In this connection the idea of holding a World Buddhist Conference is being conceived and materialised by a group of leading Buddhists in North China. The idea in holding this conference is to rally all supporters of the creed, devise some means of restoring it once more on its evangelical mission.

Buddhist leaders of Japan, we understand, have decided to hold a similar conference in 1940. We wish both these conferences success since they are aiming at the revival of Buddhist culture, which is the sore need of the hour for a satisfactory solution of a number of questions—political, social, moral, racial and cultural—that are confronting the world today.

BUDDHISM IN JAPAN

WHILE Buddhist activities in the West have apparently begun to mark a period of lethargy, there is a correspondingly increased interest evinced in the revival of Buddhism in the Far East. This is especially so in Japan where the people who were fast taking up to Western habits and customs have now begun to think seriously whether they are going on the proper path. Buddhist associations have been organised and Buddhism is studied with a greater enthusiasm. Newspapers have begun to give greater prominence to Buddhist matters and fresh periodicals, with the purpose of helping the study of Buddhism and at the same time disseminating the Dhamma, have been started by those who have the welfare of Japan at heart. Our Eastern brethegen deserve every success. At the same time it will not be profitless if the conditions in Ceylon were compared to those of Japan. We have no doubt our readers will draw their own conclusions, and one common conclusion will be that it is really a matter for serious consideration that in a land pre-eminently Buddhist all matters pertaining to Buddhism are shelved into the background.

SRI WAISAKHA COLLEGE

WE commend to the sympathetic consideration of our readers the appeal for financial support the manager of the Sri Waisakha College, Wellawatte, had launched. This institution has had a very useful career and there can be no doubt that its progress is essential to the cause of Buddhist education in South Colombo. It is, therefore, the duty of Buddhists, especially those resident in that part of Colombo, to help to make it an efficient institution. We sincerely trust and hope that the appeal of the manager of this institution will crown with success.

WHAT IS IT THAT IS REBORN?

By NARADA THERA

IF nothing in the form of a spirit or soul passes from this life to the other, what is it that is reborn ?

Well, this Buddhist doctrine of rebirth should be distinguished from the theory of reincarnation or transmigration, for Buddhism does not admit of the existence of an *unchanging* or *eternal* soul.

A soul which is eternal must necessarily remain always the same without any change whatsoever. If the soul which is supposed to be the essence of man is eternal, there cannot be either a rise or fall. Besides one cannot understand why " different Souls are so variously constituted at the outset." Buddhism denies the existence of such a permanent entity.

In the ultimate sense (*Paramattha saccena*) a Buddhist cannot conceive of an unchanging soul, any being in the form of a Deva, a man, or an animal. These forms are merely the temporary manifestations of the Kammic force. " Being " is only a concept used for conventional purposes. Strictly speaking a being is nothing but a mere composition of mind and matter.

A few decades ago it was believed by scientists that in the domain of matter there exists an indivisible, indestructible atom. Matter has since " disintegrated under our very eyes. It is no longer solid; it is no longer enduring; it is no longer determined by compulsive causal laws; and more important than all, it is no longer known."

The so-called atoms, which comprise matter, it seems, are both " divisible and destructible." The electrons and protons that compose atoms " can meet and annihilate one another, while their persistence, such as it is, is rather that of a wave lacking fixed boundaries, and in process of continual change both as regards shape and position, than that of a thing."

Bishop Berkeley who proved that this so-called atom is a metaphysical fiction held that there exists a spiritual substance called the soul.

Hume, for instance, looked into consciousness and perceived that there was nothing except fleeting mental states, and concluded that the supposed permanent ego is non-existent.

" There are some philosophers," he says, " who imagine we are every moment conscious of what we call ourselves; that we feel its existence and its continuance in existence and so we are certain—both of its perfect identity and simplicity. For my part when I enter most intimately into what I call myself I always stumble on some particular perception or the other—of heat or cold, light or shade, love or hatred, pain or pleasure. I never catch myself—and never can observe anything but the perception—nor do I conceive what is further requisite to make me a perfect non-entity."

Bergson says, " All consciousness is time existence; and a conscious state is not a state that endures without changing. It is a change without ceasing; when change ceases it ceases; it is itself nothing but change."

Dealing with this question of soul Prof. James says :—" The Soul-theory is a complete superfluity, so far as accounting for the actually verified facts of conscious experience goes. So far no one can be compelled to subscribe to it for definite scientific reasons.

" This me is an empirical aggregate of things objectively known. The I which knows them cannot itself be an aggregate, neither for psychological purposes need it be considered to be an unchanging metaphysical entity like the soul, or a principle

like the pure Ego viewed as out of time. It is a thought, at each moment different from that of the last moment, but appropriative of the latter, together with all that the latter called its own. All the experimental facts find their place in this description, unencumbered with any hypothesis save that of the existence of passing thoughts or states of mind."

In concluding his interesting chapter on the soul he says :—" And in this book the provisional solution which we have reached must be the final word : the *thoughts themselves are the thinkers*."

The Buddha propounded these facts some 2500 years ago whilst He was sojourning in the valley of the Ganges.

According to Buddhism the so-called being is composed of mind and matter—*Nama* and *Rupa*.

Rupa or matter is merely the manifestation of forces and qualities.

In the ancient days the Indian sages too believed in an indivisible atom—*paramanu*. The Buddha analysed this so-called indivisible *paramanu* and declared that it is only a manifestation of particular inter-related forces which He termed *Paramatthas* or essentials of matter.

These Paramatthas are *Pathavi*, *Apo*, *Tejo* and *Vayo*. One must not understand, as was believed by some Greek thinkers of the past, that these elements are earth, water, fire, and air.

"*Pathavi*" means the element of extension, the substratum of matter. Without it objects cannot occupy space. The qualities of hardness and softness which are purely relative are two phases of this element. It must be understood that this element of extension is present in earth, water, fire, and air. For instance, the water above is supported by water below. It is this element of extension in conjunction with the element of motion (Vayo) that produces this upward pressure.

"*Apo*" is the element of cohesion. Unlike *Pathavi* it is intangible. It is this element which coheres the scattered atoms of matter and gives us the idea of "body."

"*Tejo*" is the element of heat. Cold is also a form of Tejo. Both heat and cold are included in Tejo because they possess the power of maturing bodies or, in other words, the vitalising energy. Preservation and decay are due to this element.

"*Vayo*" is the element of motion. The movements are caused by this element. Motion is regarded as the force or the generator of heat. " Both motion and heat in the material realm correspond respectively to consciousness and Kamma in the mental."

These four are the fundamental units of matter and are invariably combined with the four derivatives—namely, colour (*Vanna*), odour (*Gandha*), taste (*Rasa*), and nutritive essence (*Oja*).

The four elements and the derivatives are inseparable and inter-related, but one element may preponderate over another, as for instance, the element of extension preponderates in earth; cohesion, in water; heat, in fire; and motion, in air.

Thus, according to Buddhism, matter consists of forces and qualities which are in a state of constant flux.

Mind which is the most important part in the machinery of man is also a complex compound of fleeting mental states. There are fifty-two such mental states. *Vedana* or sensation is one, *Sanna* or perception is another. The remaining fifty mental states are collectively called *Sankhara* or volitional activities. These immaterial states arise in a consciousness or *Vinnana*.

Each unit of consciousness consists of three phases—genetic (*Uppada*), static (*Thiti*) and cessant (*Bhanga*). One unit of consciousness perishes only to give birth to another. The subsequent thought-moment is neither absolutely the same as its predecessor—since its composition is

not identical—nor entirely another—being the same continuity of *Kamma* energy.

It must not be misunderstood that a consciousness is chopped up in bits and joined together like a train or a chain. But, on the contrary, " it constantly flows on like a river receiving from the tributary streams of sense constant accretions to its flood, and ever dispensing to the world without it the thought stuff it has gathered up by the way." It has birth for its source and death for its mouth. The rapidity of the flow is such that hardly is there any standard whereby it can be measured even approximately. However, it pleases the commentators to say that the time duration of one thought-moment is even less than the one-billionth part of the time occupied by a flash of lightning.

Here we find a juxtaposition of fleeting mental states of consciousness opposed to a superposition of such states as some appear to believe. No state once gone ever recurs nor is absolutely identical with what goes before. These states constantly change not remaining for two consecutive moments the same. We worldings, veiled by the web of illusion, mistake this apparent continuity to be something eternal and go to the extent of introducing an unchanging soul, an Atta (*Atma*), the doer and receptacle of all actions, to this ever changing consciousness.

" The so-called being is like a flash of lightning that is resolved into a succession of sparks that follow upon one another with such rapidity that the human retina cannot perceive them separately, nor can the uninstructed conceive of such succession of separate sparks."—(*Dhalke*).

We see a vast expanse of water in the sea, but the waters of the ocean consist of countless drops. An infinite number of particles of sand constitute the sea-beach, but it appears as one long sheet. Waves arise and dash against the shore, but actually speaking no single wave came from the deep sea to lose its identity on the shore. In the cinematograph we see a picture in motion, but to represent that picture a series of momentary motions must appear on the film.

In exactly the same way there is no one permanent soul that resides in this so-called being, which is only a composition of the five Aggregates.

One cannot say that the perfume of a flower rests on the petal or on the pistil or on the colour, for the perfume is in the flower.

In the same way one's individuality is the combination of all these five. If one were to say that by soul or self is meant the process of this psycho-physical phenomenon that is constantly becoming and passing away, then there would be no objection to the term. For the Buddha himself uses the term Atta—soul or self to indicate the collection of the Khandas or aggregates.

Buddhism does not totally deny the existence of a personality in an empirical sense. It attempts to show that it does not exist in an ultimate sense. The Buddhist philosophical term for an individual is *Santati*, i.e., a flux or continuity. It includes the mental and physical elements as well. The Kammic force of each individual binds these elements together. This uninterruped flux or continuity of psycho-physical phenomenon, which is conditioned by Kamma, and not limited only to the present life, but having its source in the beginningless past and its continuation in the future—is the Buddhist substitute for the permanent ego or immortal soul of other religions.

In fact this doctrine of no-soul is the crux of Buddhism.

How is rebirth possible without a soul to be reborn ?

Birth, according to Buddhism, is simply the coming into being of the Khandas, the aggregates (*Khandhanan patubhavo*)

Just as the arising of a physical state is conditioned by a preceding state as its cause, even so the coming-into-being of this psycho-physical life is conditioned by causes anterior to its birth. The present process of becoming is the result of the craving for becoming in the last birth, and the present craving for becoming conditions the life in a future birth.

As one life-process is possible without a permanent thing passing from one thought-moment to another, a series of life-processes is possible without anything to transmigrate from one life to another.

Suppose we arrange a series of balls in close contact and then sharply strike the first stationary ball; it will stay dead, but transmitting the force through the others, and the last stationary ball will move on. The first ball does not itself pass over, but it is the force here that pushes the last aside.

In like manner the body dies transmitting Kammic force to another. This new being here is conditioned by past Kamma there.



DAI BUTSU, THE FAMOUS BUDDHA STATUE IN KAMAKURA, JAPAN. MADE OF BRONZE, IT IS 50 FT. IN HEIGHT

TI—SARANA OR THE THREE REFUGES

By Dr. CASSIUS A. PEREIRA

NATURAL man is very largely a being of impulse. Like a child, he strives and clamours for what he wants, and satisfaction of the moment's requirement gives complete gratification for the time. It is only with the evolutionary advance, urged on by personal misery and education, that man ceases to find happiness in the satisfaction of his immediate needs. He begins to realize the Truth of World-sorrow, he thinks of the morrow, and Reason begins to play the important part it does in his further development.

It is when cold Reason holds sway, and animistic Theisms have already loosened their emotional clutch that man is affected by such a Teaching as the Buddha's. All the evidence for life, before birth and after death, is forced on him; and the Law of Kamma slowly penetrates his understanding, making clear the tangled trail, sad or glad, that marks the path of its sure and

inexorable, but measured, tread. Then does man fear this Sansara Sea,—and he looks for a Way of Escape. To him a Buddha appeals. A blindly groping worlding one,—the Other, Wisdom's Kindly One. *Andho anariyo eko, --Kalyana Ariyo.* It is not for nothing that existence (Sansara) is compared to a wide ocean. The Ten Fetters are the flooded rivers that swell its heaving waters. The Hell or *avici* is its bottom as the first stage of Sainthood (*Sotapatti-magga*) is its surface. Its storms are the wars and strifes born of craving greed (*lobha*) and hatred (*dosa*). Ignorance (*moha*) marks the wasteful blind fury of its waves. The delusive idea of "self" (*sati-kaye-ditthi*) makes the vain currents that hurry hither and thither. The senses are its whirlpools insatiate. False-beliefs (*micchaditthi*) are the rocks and reefs. Sensual love and desires (*Kamaraga*) are the shark-like preying things that infest its depths. When a man realizes the true nature of this ocean of Sansara, he ceases to be a ka-purisa (*a low mortal*). He flees to the Buddha for Refuge. Trustful (*sad*) following (*dha*) enters his heart, budding forth at last in such saddha as illumined the saintly Surambatta and the gentle wife of proud Dhananjani. Taking Refuge in the Triple Gem (*Ti-Ratana*) which is what the word "*Ti-Sarana*" signifies, is the *Doorway* to the *Dahamma*, or the Doctrine of all the Buddhas. This Doorway leads the strenuous disciple away from the ignoble (*anariya*) search—for more wealth, fresh pleasures, new diseases, added bad Kamma, death and more rebirth—of the worldling, to the noble (*ariya*) quest of the wise. It leads to the True and only Peace (*Upasama*) to the Cooling (*Nibbuto*) of Craving (*Raga*), Hatred (*Dosa*) and Delusion (*Moha*). What does the Ti-Sarana express ?

Gacchami (I mentally accept, or follow, with understanding and confidence), Buddhan, Dhamman, Sanghan (the Triple Gem), Sarananti (as help and destroyers of my pain).

"*Taking The Refuges*" is an action (kamma) that straightens one's viewpoint (*ditthiju*), or according to Abbidhamma, a *Saddha Cetasika*, or "mind-colouring" due to "confidence born of knowledge."

The Buddha is the First of the Ti-Ratana, it needs One, who has won out of the slough of Sansara, to help us worldings (*puthujjana*) who wallow therein. "Buddha" is defined as "a Teaching Mind and Matter Combination (or Group of *Skhandhas*) that has eaten the Ambrosia of the Arahat Path." When we "*take* Refuge" in the Buddha we accept Him as this "All-knowing Wisdom" (Buddho Sabbannuta Nano—"all-knowing wisdom" being the conspicuous feature of His *Khandhasantana* (Group continum). "Embodiment of Wisdom" (Nanamurti) is the Blessed One. It is He, who has both discovered and teaches, who has understood and expounds the Four Noble Truths. Such is the Buddha. Therefore "I follow with faith and understanding the Buddha, as the Destroyer of Sansara's pain."

Dhamma is the Second Gem. The word "Dhamma" is derived from the roots *dhara* (to lift) and ramma (to support). The r's are elided, and (Dharma) —dhamma remains. "Dhamma" then is that which lifts and supports." Lifting and supporting" from what ? From fall into the Four Woeful States (apayas). Dhamma, with Strictness, is hypercosmic (lokuttara). The books speak of The Nava-lokuttara-Dhamma"—The Nine Hypercosmic Dhamma, i.e. Nibbana and the Eight Steps of Sainthood's Path. One can add the *Ti-Pitaka*, the Sacred script, to this,—for, though it is of the world (lokiya), it expounds the Four Steps (Sotapatti, Sakadagami, Anagami, Arahat Magga-nanas (of the Ladder to Freedom. So, as the Ti-Pitaka is a contributing help (*hetu*) towards "uplift and support," it deserves the name "Dhamma";—it being understood that systematic though (*Yoniso manasikara*) and right effortful—will-power (*samma vayamo*) are essential

to ensure this support to win and realize Supreme Emancipation. Matchlessly pure and pleasant (appatikulan) and reasonable is this Dhamma, as expounded in the Ti-Pitaka. It is sweet (madhuran),—sweet to hear; sweeter to understand, sweetest to get the Fruit of Straight (pagunan), exoteric, open, clearly classified (*suvibhatta*), without confusion of cause and effect (*hetuphala*) is this Dhamma. Therefore, though there is no actuality or "Thing-in-itself" (*vattha*) in the Doctrine, which is only "concept" (*pannatti*), as it leads to the Four Hypercosmic Paths (*Maggas*), it is deserving of a place under "Dhamma." The Paths are meritorious (kusala) kamma, and the Four Fruits (Phalas) are the results (*vipaka*) of the Four Paths (kamma or action, and vipaka or result being like a thing and its shadow):—so we speak of the Ten Dhammas (*Dasa-Dhamma*),—Nibbana, the Eight Stages of Sainthood's Path and the Ti-Pitaka. Of these, the Paths, and the Fruits and Nibbana (the Hypercosmic Nine) are "Actual" (*Vatthudhamma*).

Sangha (from *san*, together, *ghati*, grouped) is the Third Gem, and indicates those "grouped" together in views, virtues, freedom, etc. In the real (*Paramattha*) sense, the *sangha* is not individual.

(*Ariya Sabha*), i.e. those who have experienced and enjoyed the Sotapatti Path and Fruit (sotaapatti entering the stream), the Sakadagami Path and Fruit (*saking-agami* once returning) and the Anagami Path and Fruit (na-agami—not returning), and the Arahatta Path and Fruit (the Worthy, the Perfect, the Sansara-ended Ones). These are "The Four Pairs of Beings forming the Eight stages of Sainthood." (*yadidan cattari purisayugani attha*), of the oft repeated formula on the qualities of the Sangha. This Sangha is the vessel that holds all the *Skhandhas* (particular mind and matter combinations that we term "living beings") that have attained the paths and Fruits.

What of the ordinary *puthujjana* Bhikkus whom we see in the yellow robe today? For the same reasons that we consider the Ti-Pitaka worthy of inclusion under the term "Dhamma,"—these Bhikkhus too, according to the measure of their knowledge of the Ti-Pitaka, are, in a *Sammuti* sense (i.e. according to usage), deemed worthy of inclusion under the term "Sangha." To demonstrate the "greenness" of a green leaf, there must be a leaf; the virtues of the Ti-Pitaka, (which stretching a point, was included under the term Dhamma) are seen in the learned Bhikkhus,—the qualities of the actual Dhamma are evident only in the Ariya Sanghai Sabha.

These then are the Triple Gem (*Ti-Ratana*) which Buddhists accept as their Three Refuges (Ti-Sarana).

Buddho Sabbannuta Nane
Dhammo lokuttaro Nare,
Sangho Magga Phalatthoca,—
Iti etan Ratanattayan.

Buddha, Omniscient Wisdom's Shrine,
Dhamma, the Hypercosmic Nine
Sangha, with Sainthood's Diadem,—
'Tis These that make the Triple-Gem.

It must always be remembered that the Ti-Ratna are only a rope to help us Nibbana-wards. We must exert, and climb; the rope, however excellent, cannot push us on.

What features specially distinguish anything as a "*Ratana*" (Gem)? A precious thing, one that is worthy of anxious attention, is a "ratana." (Of a good and dearly-loved child, one says—"a puttaratana.")

What is more deserving of solicitude than ways and means to circumvent the pains and sorrow of an unknown future? Therefore are the Three Gems true *Ratana*, —for, giving us, as they do, our one chance of escape, from Sansara, naught on earth, or out of it, is equal to Them in meriting

our highest regard. What is of great eminence (*mahaggan*), of first importance, beyond value,—that is a " ratana," therefore are the Ti-Ratana worthy of the name. What is beyond compare (*atulan*), what has no equal,—is a "ratana," for this reason too the Ti-Ratana are suitably named, for what cosmic (*lokiya*) can compare with it ? Again, what is difficult to get a sight of,—that is a " ratana "; birth, as a human being, is inconceivably difficult to attain, and when gained, it is only the cream of the select, of the most fortunate of men, that achieve the stupendous and hardly-won sight (*dullabha dassana*), face to face, of Buddha, Dhamma and Sangha.

Lastly, what is for the use of the *exalted only* (*anomasatta paribhogan*) is a " ratana;" lack of lucre means lack of diadems, and a lack of luminant virtue, faith and knowledge, makes impossible the appreciation of Ti-Ratana and the subsequent taking " of the Ti-Sarana. This is inevitable. A lump of common clay, or charcoal, cannot take the polish that characterizes the beautiful precious gem. To attain refinement, these must perforce go through the furnaces and the pressure. So also, the cleansing fires of steadfast, alturistic purity, and the hard hammering of concentration, are necessary to refine the unlucky ineligibles. The Dhamma is distinctly not far from everyone—in the sense that everyone cannot, at once, reach up to its supremely altruistic and yet sublimer heights. Comparatively but a few, a very few, of Sansara's turning " beings," at any one time, have evolved high enough to appreciate and accept the Ti-Ratana. Are then the Buddhists of Ceylon, Burma, etc. are highly evolved ? It is difficult to say. Though it is true that, where gold and jewels abound, beggars are fortunate and might wear crowns, they only count, who understand—who realizing the value of their possession, keep it bright and untarnished. The Triple Gem is the shining Crest of the elect only. Therefore the Ti-Ratana are truly and worthily named.

There are *Two kinds of Ti-Sarana* (taking the Refuges).

(1) The high *Lokuttara Sarana* of the Stream entered-One (*Sota*-patti) is Pure-viewed (*ditthi-sampanna*). He has abandoned " coloured spectacles " for evermore. The three tap roots are cut and the tree surely withers; for this Sarana comes only when the first three Fetters—(self-illusion, seen as " materialism " and eternalism,—" Doubt,—and Faith in Ceremonialism ") are shed; and he who achieves this, finds his sorrows fall from him as the water-drops off the petals of the lotus.

The Sarana is not " broken " even after death. Once a *Sotapatti*, never again a *micchaditthi* (infidel) till the very Goal is attained.

(2) The *Lokiya Sarana*, where the Sarana " breaks " at death, is that of the originary *puthujjana*. This is not an " unskilful breaking," and bears no special ill fruit. But if, during life, one time away from the Ti-Ratana, and thus breaking " the Sarana, that is an ill-breaking and has bad resultant reaping (*vipaka*). And this, even though the breaking were " sincere." Though the " conversion " were due to conviction, nevertheless is that " conviction " due to *Avijja's* dark wist, and the bitter fruit thereof must be eaten. Thinking " I go home," life's pilgrim falls into a pit; faith and conviction might be there, but so too verily is the pit, and sincerity breaks no fall.

What tarnishes the Sarana of a Buddhist ? Three things.

(1) *Annana*. Ignorance as to what the Ti-Ratana really signifies, and consequent failure to appreciate, make full use of, and reverence the Triple Gem.

(2) *Sansa*. Doubts with regard to the transcendent nature of the Ti-Ratana. Sorrows, misfortune, disease, and loss perhaps come, and foolish are those who, not understanding Kamma and the nature of

Sansara, attribute these fruits of past action, these inevitable events in all life, to some angry power that must be appeased. Doubting the matchless efficacy of the Ti-Ratana to help, they resort to empty rites and vain ceremonies, and other ineffectual foolish effort,—thus looking elsewhere for aid, through lack of understanding and faith.

(3) *Miccha-nana*. False notions anent the Ti-Ratana. The Buddha is a god, or " incarnation " of god. His relics too are hypercosmic. The Dhamma is a God, a pantheistic power. Other faiths too teach this Dhamma. Other faiths too, if followed, can yield Salvation. There is a soul. The Sangha is " not human," is " only human," lacks complete knowledge, etc., etc. These three, Ignorance, Doubt and False Notion, defile and profane one's Sarana.

There are Four Correct Motives wherewith one may properly take the Ti-Ratana as " Refuges."

(1) Reverential acceptance of the Ti-Ratana as all Highest.

Worship, for fear of punishment, otherwise—worship with intention to deceive, —worship for the sake of worldly preferment and gain,—submissive respect towards a member of the Sangha who happens to be one's teacher, relative, or honoured friend; these things are not Sarana.

(2) Reverential worships of the Ti-Ratana, with lowly spirit, as a humble pupil.

(3) Reverential homage to the Ti-Ratana with offering of one's life and work (*jivita puja*).

(4) Reverential acknowledgement of the Ti-Ratana as sole and final help for escape from Sansara's bandage.

What are the Sarana Vipaka ? (resultant reaping from the Refuges).

The highest Noble Fruit (*Ariya Phala*) are Hypercosmic (*Lokuttara*)—the chief of which is *realization of Truth and Nibbana's Bliss*. The common fruit (*anariya phala*) are worldly (*lokiya*). These are high birth, *saddha* or confidence born of knowledge, virtue, equanimity, liberality, forbearance, truthfulness, loving-kindness, and wisdom.

The linealy resultant fruit (*parampara phala*) however, or the ultimate Fruit of an uninterrupted progressive kamma, following on the Sarana taking, is Nibbana Itself. For the true Buddhist is perforce a *Dhamma*-cari, a righteous man, ever careful with regard to both the present and the hereafter, who guards the three doors of deed, word, and thought. He is happy here, and will be happy hereafter, and steadfastly walking the Noble Eightfold path, he will surely, in no long time, gain the Highest Happiness of all.

BIOSOPHY— A NEW SCIENCE

By B. R. DESPHANDE

A NEW branch of knowledge is the result of the work, experience and activities of Dr. Frederick Kettner, Director of the "Spinoza Center" in New York City. For many years he has been guiding young people to a practical understanding of the ethical social ideals. The aim of the new Science which he has originated is to effect a fundamental improvement in human character. Dr. Kettner thinks that a science is needed which can integrate religion, philosophy, ethics and politics into one harmonious whole. Let us leave out the narrow surroundings of each of these, and we get Biosophy which is really "bios" (life) and "sophia" wisdom i.e. knowledge of life.

The life that is the subject-matter of Biosophy is human life as an aggregate in relation to the world. It is directly concerned with the whole world as a unity—and how this unity can be achieved through the training of human character. Dr. Kettner himself describes Biosophy in his recent book "Spinoza the Biosopher" as follows:

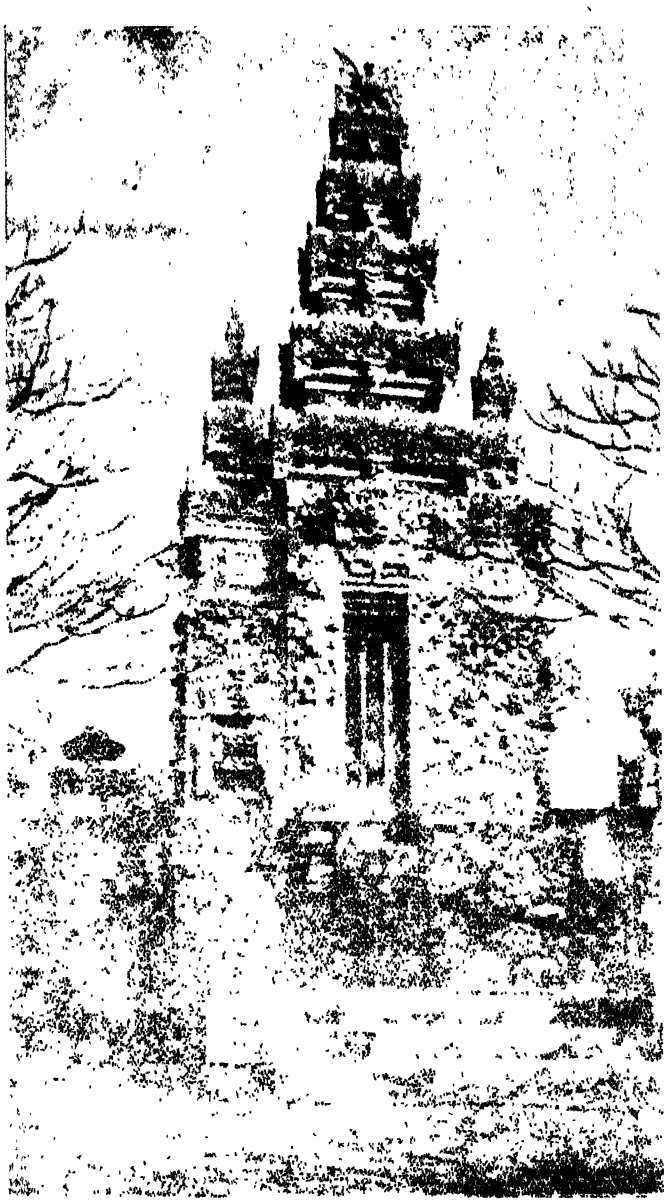
"By the term Biosophy I understand that science of life which follows from the realization of our substantial nature as the cause of higher principles, laws and qualities of which we can become conscious and which we can apply in the creation of an ethical-social fellowship."

Biosophy then aims at the integration of the capacities in individuals and in groups in their proper proportions, thus creating a balanced life for the human being and for society.

The practical significance of Biosophy lies in the means by which it seeks to realize its aims, by establishment of the schools for character and peace education based on some principles. The various branches of study theoretical and practical involved in character and peace education are mainly four.

The study of human nature not only by way of psychological but also forms an ethical-social point of view. Human nature has been the subject of so many sciences but here the point of view is idealistic. The higher side of human nature does seek peace and world unity. The existing knowledge of human nature is therefore organized on new lines. This is the only theoretical study involved in Biosophical education.

Secondly, it is necessary that our emotional, mental, and spiritual natures should be properly developed. Pugnacity which is the root cause of war is to be purged out of human nature by constant training of the mind and will. The craving of the human mind should be for peace and friendship. This will largely involve a comparative and intelligent study of history of nations, of morals, and of the workings of the League of Nations.



AN ANCIENT BUDDHIST TEMPLE IN THE ISLAND OF BALI NOW CONVERTED INTO A HINDU SHRINE

Thirdly, it will help the practice of true self-education in order to develop in the individual the consciousness of world citizenship. The individual is to be a citizen of the world. The civic virtue which he should therefore cultivate is broadened in interest. Society and the State are no longer the sanctions nor considerations for moral behaviour. Their importance is merely secondary.

· Fourthly, by the creation of a world league of peace-loving men and women who will have overcome their national, religious, racial and class prejudices and who will be able to work honestly for character and peace education.

Value of Biosophy.—Biosophical study will give us a new and original point of view to organize human knowledge. Ethics, Economics, and Politics, have become clear-cut theoretical Sciences and their dynamic character tends to be overlooked. Biosophy is thus the "Science of Sciences" inasmuch as it seeks to organize all sciences dealing with man on a new and comprehensive basis and with a pragmatic universal stand-point. The world teachers can now be looked upon as biosophers. A comparative study of religions will also be encouraged. Biosophy will therefore give us the true import and interpretation of the ideals of the world's greatest thinkers and the misuse of them by humanity will be stopped. All values will be changed by the biosophical outlooks.

If we look back to the [illegible] of the current era we find that the conditions of human life have been [illegible] throughout the world. Ancient customs and habits of thought, long established institutions, political and economic doctrines, religious beliefs, all have been subjected to process of transmutation, the final outcome of which is not yet discerned. There is so much of literature—especially after the great war—on peace and character problems that it requires to be organized under a new head. The parts of the world are coming closer and closer to each other through the wonderful advancement of the sciences. The very content of human mind has undergone a change. The ideals of human life on earth have risen above the moral, mental and material progress. They must seek unity, peace and brotherhood. There is a need to keep these ideals constantly before the human race and if they are lost sight of, the progress of the human race through ages is lost and with it the human race.

WHY INDIA LOST BUDDHISM?

By ANANDA KAUSALAYAYANA

IN *The Buddhist* of October, 1936, Dr. Har Dayal has expressed some of his ideas on the above subject. With the greatest regard for his person and his, 'tentative suggestions'; I beg to express my difference therefrom:

1 Dr. Har Dayal suggests "Buddhists made a great mistake in rejecting India's past. They thought that the history of India began with Lord Buddha. The Buddhists did not revere Rama and Krishna, who were also great historical heroes and [illegible] the Buddhists and [illegible] they should have used them [illegible] Dr. Har Dayal [illegible] the respect and homage [illegible] paid to Rama and Krishna [illegible] from pre-Buddhistic [illegible]. We do not see any reason [illegible] of [illegible] can be sure, except the historicity of Rama and Krishna just as one can be that of the Buddha. In such circumstances is it not to the credit of the Buddhists that they have given Rama and Krishna their due place in the Buddhist Jataka stories. (see Dasaratha Jataka and Kanha Jataka).

Buddhists never believe that the history of India began with Lord Buddha. Of course, as admitted by Har Dayal, Buddhists could not regard Rama and Krishna as reincarnations of god, as non-Buddhist-culture of post-Buddha period has most probably done.

Har Dayal says, " Every church in India must build on the Ramayana and Mahabharata, or be defeated in the struggle with Brahmanism." We are not the supporters of those who are in favour of ignoring the national history, but the reign of Buddhism for no less than a thousand years and the present day spread of Christianity and Islam in India testify the fact that Ramayana and Mahabharata are not indispensible for the advancement of any specific creed or church.

2. The Buddhist monks did spend their time—it may be wasted from Har Dayal's point of view—over metaphysical discussions and the result is that in sphere of Indian philosophy we have a number of works of which every Indian can rightly be proud of.

One-sided prejudice in favour of the study of physical sciences alone is and has never been the cure of all diseases.

3. No ism is good and monesticism also is an ism. But every institution has got its both sides of the shield. We cannot see eye to eye with Har Dayal when he condemns a certain institution for the fault of 'many unfit and lazy persons ! We expect better reasons from him before he gives us his verdict.

4. As regards, 'the Buddhist dogma of absolute vegetarianism' we have only to state that it neither exists in theory nor in practise. In Vinaya rules of the Bhikkhu-Sangha, vegetarianism is not at all insisted. One may at occasions be a non-vegetarian and still not violate the strictest rules.

5. As regards "mystical tendencies" which are said to have resulted in such aberrations as the spells, dharnies and mantras in later-day Buddhism one must admit that there is great truth in what Har Dayal says. But Tantrism has not been the fault of Buddhism alone. There was and still is enough of Hindu-Tantric-superstition in India. Har Dayal has only to remember that there can be an over-doing of anything. Even "scientific tendencies" is no exception.

6. Buddhism is never negative, never pessimistic. Har Dayal claims that the negative and pessimistic aspects of Buddhism, have existed since earliest times and that they attended to rob life of all earnest and real meaning, and that constant harping on Bukkham, Anityam and Sunnayam was not conducive to the growth of energy and a standard of high spiritual activity" Will Har Dayal be pleased to give us a satisfactory answer to the querry that in case the Dukkham, Anityam and Sunnayam have not been conductive to the growth of energy, etc., and in case these negative and pessimistic aspects exist in Buddhism from the earliest times, how did Buddhism spread and lived in India for such a long period and still exists in so many countries outside India ? How did Buddhists render the great service and contribute all that they have done to the civilization of the whole world, in the past two thousand years ?

LOVE EVERY LIVING THING

Love every living thing,
And take no life in vain;
But by your acts protect the weak
And spare all creatures pain.

This great example learn
All Buddha's children true;
To love all forms of life around
And cruelty eschew.

SALUTATION TO THE BUDDHA

Iti'pi so Bhagava Araham, Samma-Sambuddho :
Vijjacarana-sampanno, Sugato, Lokavidu,
Anuttaro Purisadamma-Sarathi,
Sattha deva-manussanam, Buddho, Bhagava'ti.

Such, indeed, is that Blessed One :
Exalted, Omniscient, Endowed with knowledge and virtue,
Auspicious, Knower of worlds, a Guide incomparable for the training of individuals,
Teacher of Gods and men, Enlightened and Holy.

1. *Ye ca Buddha atita ca—*
Ye ca Buddha anagata
Paccupanna ca ye Buddha—
Aham vandami sabbada

1. The Buddhas of the ages past,
The Buddhas that are yet to come
The Buddhas of the present age,
Lowly, I, each day, adore !.

2. *Natthi me saranam annam*
Buddho me saranam varam
Etena saccavajjena
Hotu me jayamangalam.

2. No other Refuge do I seek
Buddha is my matchless Refuge;
By might of Truth in these my words,
May joyous victory be mine !

3. *Uttamangena vandeham*
Padapansu varuttaman
Buddhe yo khalito doso
Buddho khamatu tam mamam.

3. With my brow I humbly worship
The blest dust on His Holy Feet;
If Buddha I have wronged in aught,
May the Enlightened One forgive me.

Buddham jivita-pariyantam saranam gacchami.
To Life's end, my Refuge is the Buddha.

A BUDDHIST SERMONETTE

By J. F. McKECHNIE

"IF a man speak or act out of an evil mind, suffering follows him as the cart-wheel the foot of the ox. If a man speak or act out of a good mind, happiness follows him like his never-departing shadow."

These words form the opening verses of the Dhammapada set forth two ideas which constitute the foundation of all that the Dharma teaches:—That it is out of the *mind* that all that happens to us, bad or good, proceeds. And that the connection between our states of mind and what follows thereon, is absolutely unbreakable, as certain, as inevitable, as the following of a cart the animal that draws it; as cleaving, as close, as inescapable, as a man's shadow. No man, whatever he does can ever by any means get away from his own shadow. No ox, whatever it does, can keep the cart too which it is harnessed from following it. So, to a man are the consequences of his good and his evil states of mind: sure, inevitable, inescapable.

The first point to note is that it is out of an evil state *of mind* that evil consequences proceed. It is not primarily the evil word spoken, or the evil deed done, that is the cause of the misery of the world; it is the evil thought of our minds. Truly, evil words, lying, angry, slanderous, even simply careless words, do a terrible lot of harm to others, and entail, and must entail, much harm some day to those who have unhappily sent them forth. And evil deeds, all evil deeds that men do, murders, thefts, adulteries, must, and do, lead to serious consequences for their doers. Yet all these evil words and deeds would never have come into actual being, would never have been launched upon the world to produce their fruitage of unhappy results, if they had not first been conceived in the mind.

No man becomes a murderer all at once. Before that actual deed he must often have entertained in his mind (an evil guest!) the angry, murderous thought which at length when the opportunity offered, broke out into the fruitage of the dreadful deed.

Neither does any man become a thief all at once. Often and often before committing the actual deed, he has looked upon his fellowmen's possessions with envious, covetous eyes, and wished that they only were his. And then there came some tempting chance of taking to himself some of these coveted possessions of theirs, and he committed that actual thievish deed. Nor does any man corrupt another man's wife or a maiden, unless he first has looked on her with eyes of lust, allowed to take possession of his mind, and to dwell there, the *thought* of possessing her.

The grand lesson of the Dhamma, then, one might say even, its one only lesson to those who put any faith in it at all, is: Guard the Mind. For, that guarded, all is guarded. But that, unguarded, all is unguarded: and the man is a potential prey to any chance occurrence that may befall him, to any stray temptation or opportunity that may come in his way.

Guard the Mind, and you have guarded everything else: you do not need to trouble about anything else. Let us make the source out of which all the water of our life springs, clean and pure, and we need have no further care about the cleanness of the water in the jugs and buckets of our everyday use. That water will be bound to be clean. It cannot be anything else, since the source it comes from is clean.

But if we allow the spring of our life, our Mind, to become dirty, if we allow it to become a haunt, a storehouse of all kinds of evil thoughts of angry, murderous, covetous, thievish, lecherous, adulterous thoughts, then what else can we expect but that when the time and season brings them to ripeness, they will break forth into their corresponding deed, to the suffering and sorrow of ourselves and all about us ?

Yet if, in the past, we have, unhappily, allowed our mind to be the haunt of such evil thoughts, we need not despair. We can always at any time, begin to cultivate their opposites. We can begin to cultivate and hold in mind thoughts of good-will, and generosity, and pure love, and with these, cancel out and nullify the possible future effects of our evil thinkings of ill-will, and covetousness and lust.

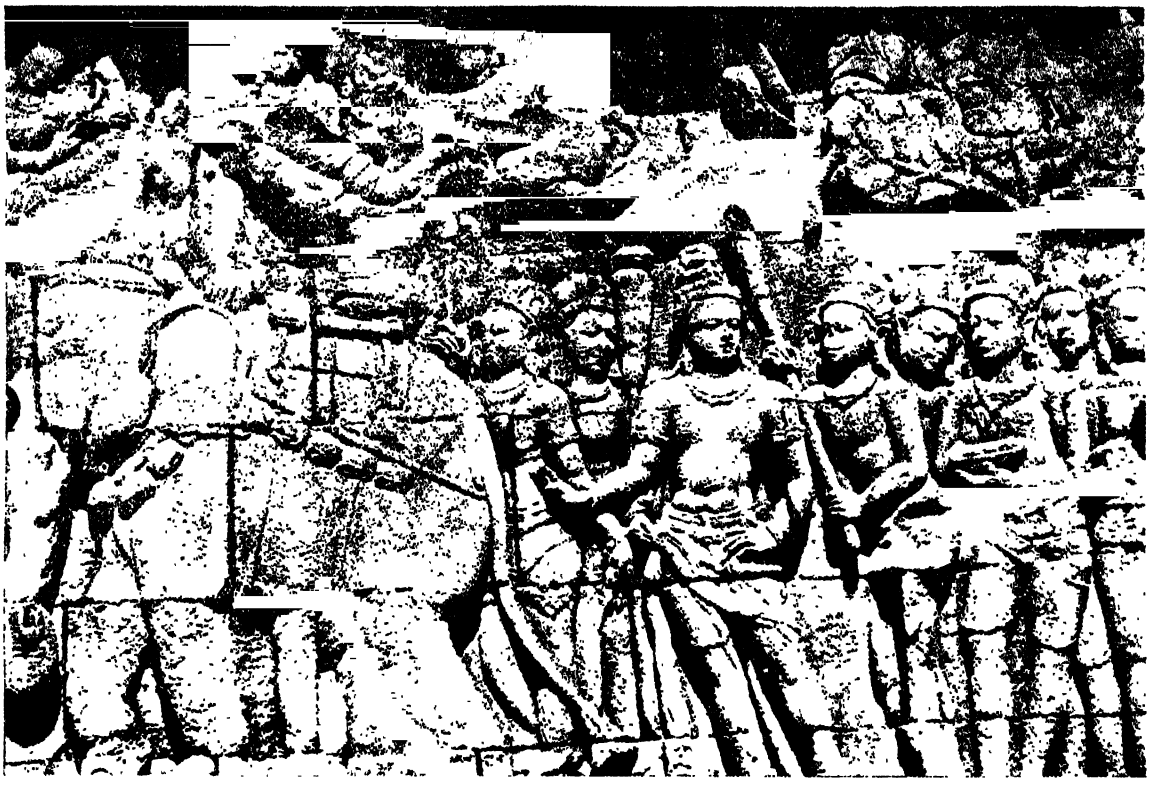
Just as a poison-tree may be prevented from bearing any poison-fruit by our refraining from giving it any attention, by never digging about its roots, never pruning it, never watering it, so the evil-fruited trees of thought unhappily we may have allowed to spring up in the garden of our mind, may be kept from fruition by giving them no attention from this moment onwards, but devoting all our care to the cultivation in that garden, of the trees of good and wholesome-fruited thought. Then just, by our neglect of them, the evil-fruited trees will perhaps die out altogether, and never produce any fruit at all, or at least, produce very little of their undesirable fruit.

The only way in which the outcome of evil thought can be avoided, is by the cultivation of good thought. There is no other way. No man, however clever he may think himself is clever enough to outwit the universe. And this is the law of the universe, this is the Dhamma, that suffering follows evil thought as surely as cart-wheel, the ox; and that happiness goes along with good thoughts as surely as a man's shadow, goes along with his body, and never leaves it. The Dhamma's way to happiness is to wipe out evil thought with good thought, and be left to enjoy the good fruit of the remaining balance of good, and never to cease our endeavours to make that balance of good thought as big as ever we can. Thus comes sure felicity and only thus comes sure felicity. Gods, saviours, redeemers, however they may choose to call themselves, that offer to take us in their arms or on their backs and *carry* us into safety, into bliss, are vain deluders for poor willing-to-be-deluded men. There is no refuge, no saviour, no redeemer from suffering in earth or heaven for man save man's own deed, save man's own *thought-deed*. To this, and only to this, can he look with sure confidence for deliverance from all infelicity, suffering, sorrow. For this is of the eternal law of the universe, this is of the Dhamma. To put trust in aught that is not in accord with this Dhamma, this Law, is merely to deceive ourselves, and inevitably to reap the disappointment that waits upon all deception.

" Be a light unto yourselves, be a refuge unto yourselves. Look not to any other refuge," said the Great Teacher of the Dhamma. Let that Dhamma be our guide, let that Dhamma be our refuge. None other guide and refuge can we have that will not fail us. This guide, this refuge, alone stands sure, alone *shall* stand sure, long as lasts the world of men that need it.

A man readily perceives the faults of his neighbours;
His own, however, he perceives only with difficulty.
Men eagerly uncover the failings of others,
But their own they carefully conceal,
As the cheat the loaded dice.

-Dhammapada



A STONE CARVING IN BORO BUDUR DEPICTING A "JATAKA" STORY

A NOTE ON SAMMADITTHI

By GEORGE KEYT

AS it is essential to the traveller to *see* the road he intends travelling along, the *walking* along that road not being definitely possible otherwise, similarly in the greater things of life there must be, for any *action* whatsoever, that *mental* seeing which is so highly responsible for the nature of our deeds, right, wrong and neutral. There is so much of importance placed upon *views*—or as some would like to say "beliefs"—that to this day it is customary for a Buddhist people (such as the Sinhalese) to call a co-religionist not a "Buddhist" as the West would suppose, but *Sammaditthi*, or, in the more familiar Sinhalese, *Samyakdristiya*—that is "(one with) right views."

To those who know thoroughly well what the Dhamma is, such a term—although appearing to be one-sided—is not by any means bigoted. There is not to be found in it that contemptuous and unsympathetic narrowness so very evident in terms like the Semitic "infidel" or the ancient Hindu "Mlechhchha." In the Buddhist Dhamma there is no impatience at disagreement, and consequently no reason superseded by sentiment, because in the Buddhist Dhamma there is no dependence on any *personality*.

Intolerance is unknown; a proof of which is to be seen in the long and glorious history of the Dhamma as a religion among men. One vainly seeks there for any trace of militant force, for any trace of bloodshed whatsoever.

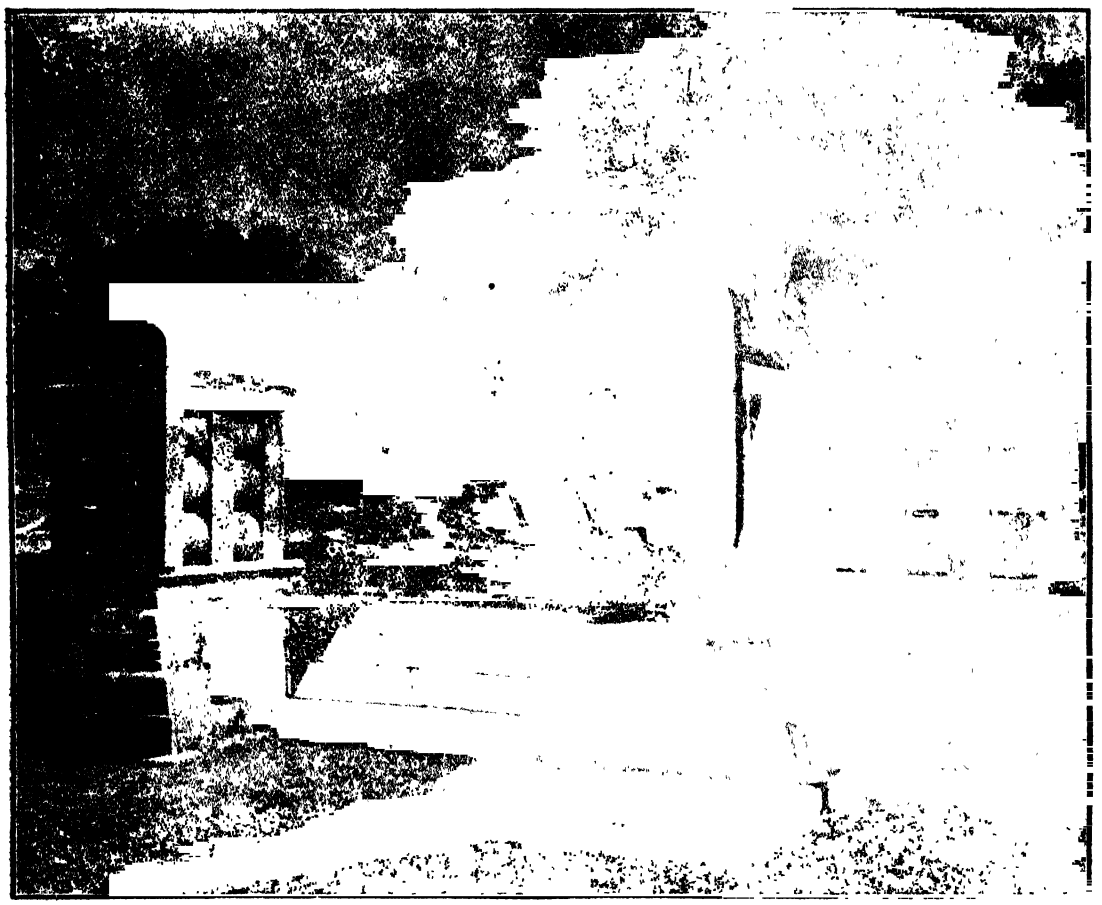
The Ariyan Eight-fold Path—the absence of which, the Lord Buddha told His last personal convert, meant in any teaching the absence too of Truth in its entirety—the most perfect of all modes of livelihood, being immeasurably superior to any prescribed by any one either human or divine, derives all its certainty, and its possibility of conveying to the very Highest, through the first, both in order of enumeration and in importance, of the eight members which constitute it—*Sammaditthi* a Right Vision of Things. In maintaining that this *Sammaditthi* is a very necessary factor of the Dhamma, there is no tyrannical dogma whatever, no fanatical adherence to the mere letter of the Law, as some are apt to suppose on the ground that without devoting much attention to "beliefs" it is possible to *live* very virtuously, and that, in comparison with deeds actually done, views have little or no bearing on life. One has only to drive such an idea to its logical conclusion to see good cause for its rejection. But a statement of this nature is to be found in the Buddhist Scriptures :—Better to act in accordance with right views than merely keep such views safely looked up within the mind, reserved say, for an argument when occasion arises for discussion.

To come to *Sammaditthi*. What exactly is this Right Vision of Things ? It is to know thoroughly well what the situation of life is, so that when within it there need not be, on our part, any unskilfulness, any miscalculation, so to speak. Now in the Buddhist method of " seeing things as they really are " certain Western writers on Buddhism have detected what they call " naive realism." It is natural to receive such criticism from folk—no matter how book-learned they may be—who are, as Dr. Rhys Davids says, " saturated in Western ideas." The fact is that there is no naive realism in the Buddhist view of material life. And when the Dhamma treats of the immaterial, certain Western writers must needs condemn it as being "mystical"! One gets reminded of Jesus Christ's remarks, with regard to the criticism of the Pharisees :—" John the Baptist came neither eating bread nor drinking wine; and ye say : He hath a devil. The son of man is come eating and drinking; and ye say : Behold a gluttonous man." But to return to our subject.

To know *kusala* and *akusala* together with their sources; to know the Four Ariyan Truths; to know what is relevant—not tending to edification; to know the Five Nirvana that bind down to lower existence; to know the six views that the deluded cherish concerning a "soul"; to know that the Lord Buddha is free from all theories; to know the Three Great Characteristics of life; to know the truth about the Five *khanda* which constitute the "individual" man; to know *patticasamupada;* and to know what these involves;—such is *Sammaditthi.*

Unless there is this *Sammaditthi* there can never be for certain—generally viewed a *definite* manner of livelihood (such as the Lord Buddha has prescribed). One may see isolated cases where "good" lives are lived independently of *Sammaditthi* not only among those who profess Buddhism but even among the adherents of animistic religions and juvenile movements all over the world. Although such people by all means deserve our approbation, we yet maintain that *Sammaditthi* is, as an incentive to a righteous manner of life, preferable to any other. And we maintain this because, after all, mere sentiment or hero-worship or fear of God are not very firm incentives to a good life—there is never a *certainty.* It is always safer to put one's trust in a guide who does not happen to be blind, even though, perhaps, there *may* be blind guides who, by feeling their way, are sometimes capable of leading aright.

If a man finds satisfaction in the Lord Buddha's exposition of Truth, it is best for him to *see* things and then walk along the pathway of life just as the Lord Buddha has asked His followers to do. If this is properly done, it will follow that superfluous spiritual aids from elsewhere will be unnecessary. To be an adherent of the Dhamma is to agree that sorrow is and that the motive in being a Buddhist is to effect the Ending of Sorrow. " This one thing, O Bhikkhus, now as before, do I teach;—Sorrow and Sorrow's Ceasing." And this, in the Dhamma, is *perfectly* taught. If anyone, therefore, is in anyway dissatisfied, seeking to improve what is already perfect, then it is best for him to be candid about it and say : " I cannot wholly agree with the Lord Buddha, and consequently I cannot with a clear conscience call myself a Buddhist in the way that you would call yourselves Buddhists." Such candour will prevent much misunderstanding, much bitterness, to say nothing of the *misleading* it will cease to cause in certain unsophisticated quarters.



ENTRANCE TO IMAGE HOUSE AT ANURADHAPURA

SANGHAMITTHA

Before the rustling Bo of the silv'ry sheen
In ruined Gaya where the Buddha bloomed,
With steadfast eye a week the Master stood
And gazed His thanks unmoved.

And thence to sun-kissed turrets of Tissa,
Upon her shaven head a vestal bore
A Bodhi-Scion in a bowl of gold
Today so long ago.

With temple-bells till dawn, this und'rap moon,
With joss and jassmine, hymnal and incense
We sing the epic of the Bodhi-Raj
With conch and drum and dance.

And of thy high renouncing, sacrifice
Thy heart of love that bore this peerless boon—
Sister of Mahinda, Asoka's child
Queen of the Und'rap Moon!

Queen of our Order of the Bhikshunis!
Princess, Priestess, Radiant Arahat!
Vouchsafed to women waiting on this strand
The passport to the Path.

To honour their redeemer, virgin saint,
Through thousand moons today, our dames parade—
A moon-lit, moony tattoo in thy name
A grateful faranade.

As in a hill-side fane, in a taper's glow
I gaze my thanks to thee, I dimly hear
The stirring echo of a street refrain
"Sadhu, SANGHAMITTHA."

The pageant crawls up Mihintale Crag,
Thou leadest with the Bo-gift to my king!
"Sadhu, Sadhu, Sadhu, SANGHAMITTHA
And BODHI-RAJ," I sing.

—K. V. P. GOONETILLEKE

FOREIGN NEWS *India, Europe and Far East*

Living Buddha in China Annual Religious Meeting

SHANGHAI

BUDDHISTS from all corners of the Republic arrived in Shanghai to take part in the annual convention of the China Buddhist Association, held at the headquarters of the Association, Hart Road. The officials of the Association saw more than 400 representatives from different parts of the country.

The meeting discussed the 150 proposals which came to the Association from the delegates, and many of these proposals will likely have far-reaching effects throughout China. The subjects for discussion included the education of nuns and monks civil rights and obligations of monks and nuns, Association's policy on philantrophy, and other outstanding questions. A prayer meeting marked the close of the convention with Chang Chia, the Living Buddha of Mongolia, attending the religious ceremony.

Buddhists Study New Proposals Delegates See Need for Revitalizing Religion

SHANGHAI

THE preservation of Buddhist properties, the organic rules of Buddhist Associations in various cities and the change and reform in canons governing the conducts of nuns and monks were among the proposals considered by delegates to the annual national convention of the China Buddhist Association.

The organization of first aid composed of Buddhist nuns and monks in various parts of China, the establishment of free schools to elevate the educational standards of the priests and priestesses, together with a long list of other far-reaching proposals were formally brought forward for discussion and made the subjects of resolution.

The need for revitalizing the religion to make it a living force in the national life of China is the keynote stressed at this year's conference. Thus proposals aim at organizing training classes for monks and nuns to learn scientific business methods in the administration of finance and evangelistic work. The aim is to make Buddhism an active force in national reconstruction.

The proposals regarding first aid corps arise out of the fact that the government requires citizens to take military training, but as military activity is contrary to the doctrines of peace in Buddhism, monks and nuns should be excused from the army training and learn to allay suffering instead.

The World Congress of Faiths

LONDON

TIME alone will show whether the World Congress of Faiths has been successful in attaining any important measure of the high ideals which it set itself. It has certainly laid a sound basis for those ideals, and if its work is carried on in the same spirit in which it began, it would take no prophet to say that it would succeed. There can be no question, however, that in many lesser ways the Congress was a most remarkable achievement.

The "Tao-Teh-King"

LONDON

MR. T. K. Ch'n has now finished his translation of the *Tao-Teh-King* and it is hoped that this great work will be published in the pages of *Buddhism in England* very soon. Mr. S. I. Hsiung, the author of *Lady Precious Stream*, has promised to write an introduction for it, and it is interesting to note that Mr. Hsiung is the only other author of China who has published a translation of this ancient classic in English.

British Maha Bodhi Society

LONDON

THE British Maha Bodhi Society has this year become a constituted society of the United Humanitarian League and Mr. Francis J. Payne has been duly appointed their representative on the Council of the League. The object of the League is co-operative service in the cause of humaneness, and combines human with animal welfare—peace between nations with cessation of exploitation upon animal fellow-creatures. It advocates the principle of all embracing Love, which alone can raise the world above chaos, selfishness and cruelty.

Buddhism in Europe

BERLIN

THE Final Autumn Uposatha Celebration of the Berlin Maha Bodhi Society which took place on the 1st November was quite an exceptional one.

The members of the Society had invited the European Representative of the Maha Bodhi Society, Mr. Daya Hewavitarne from London, to assist at this celebration and to address the meeting. Mr. Hewavitarne was kind enough to accept the invitation and travelled here by aeroplane, as he was not able, owing to his work in London, to be absent for a long time. He took great pleasure in helping the society in the work of decorating the hall with flowers and put green branches on the top of of the Buddha's Stone Relief and on the Scripture Tablets.

Five strokes on the gong announced the beginning of the meeting. The hall was crowded and after some introductory remarks by a friend of the "Haus," Mr. Daya Hewavitarne took the chair. He looked very impressive in his white national costume. His opening words were spoken in English and then translated by a German gentle-

FOREIGN NEWS (Continued)

man, but his chief address entitled "Uber Buddhistische Lebensfuhrung" (The Buddhist Way of Life) was delivered in German, very clearly and distinctly. It was astonishing to hear how well Mr. Hewavitarne, a born Ceylonese, spoke and pronounced the German language.

Dr. Meng, the chief German representative of the Buddhistische Haus, then delivered a very clear and instructive lecture on "Some Chief Buddhist Doctrines," which was based on one of Dr. Dahlke's unpublished MSS. This was followed by a recitation in Pali and German by Mr. Hewavitarne and those present very much enjoyed hearing the Pali language.

A short pause followed in which a fire was lit at the bottom of the Temple stove and although the weather prevented people from going down to the fireplace itself, they were invited to stay on the platform and look at it. After this the whole audience went back to the hall and the last part of the programme, the fire sermon, "the seven fires" and the "great sacrifice," taken from the Anguttara Nikaya, were very beautifully read by Mr. Ernest Schmoldt.

Thus was the meeting ended.

We gather from the following remarks expressed at the end of the meeting, that it met with the approbation of the audience :—

"What a beautiful celebration"

"What an extremely fine celebration"

"The most beautiful of all"

"I should not have liked to have missed this last celebration."

New King Proclaimed in Ceylon

THE imposing frontage of the State Council was the scene of spectacular pageantry and pomp on December 14 afternoon when with due ceremonial the new Sovereign, King George VI, was proclaimed King. This was brought about by the dramatic abdication of King Edward VIII, who reigned for only eleven months.

As the sun set over Galle Face, fanfares of bugles, the boom of cannon and the audible fluttering of the Union Jack at half mast in a stiff breeze made a deep impression on the vast crowd present to witness the reading of the Proclamation by the Governor whose voice was amplified by loud-speaker. There was an interval of a split second after the termination of the reading when there fell a hush over Galle Face. This was broken by His Excellency's voice 'Long Live the King!' Brigadier Lyon then called three cheers for the new King.

The vicinity of the State Council building was packed with interested spectators. In the special enclosures within the premises were present Members of the State Council and the Colombo Municipal Council, Consuls of different countries, Heads of Departments, Chief Headmen and prominent persons representing the mercantile world and the general public.

Commentary on Dhammapada

FROM very early times the *Dhammapada*, (law verses) has always been held in high esteem by those belonging to various schools of Buddhism. It is also well known that a Pali Commentary (Atthakatha) on the *Dhammapada* has been written by Buddhaghosa, the great Commentator. Within the last ten or fifteen years various translations of this work have been published both in Sinhalese and in English.

One of the latest and important additions to this growing literature on the subject is a commentary on *Dhammapada*, entitled, *Dharmarthadeepanee*, by Sri Sumana Saddharma Vansapalacharya Ratgama Sri Pragna-sekhara Thero, Chief priest of "Tilakaratnarama," Borella, Colombo.

In the present work the author has given : (a) translation of the introductory stories connected with the Pali verses, (b) Word to word translation of the text, (c) a Sinhalese paraphrase together with an English translation of the same. This work should prove very useful to both the Sangha and the laity.

Famous Sanskrit Scholar Dead

NEWS has been received in Ceylon that Rao Saheb G. S. Apte, M.A., B.Sc. ex-Principal, Madhava College and Superintendent, Shri Jivaji Observatory, passed away on the evening of November 29 at his residence at Ujjian.

Mr. Apte was a famous Sanskrit scholar and a renowned astronomer. He has written several books in Sanskrit.

Sangamitta Day Preparations for the Event

SANGHAMITTA Day will be celebrated this year on the 27th instant which will be the night of the full moon. This will be the 2244th anniversary of the arrival in Ceylon of Theri Sanghamitta with the Sacred Bo-tree.

The Sri Kalyana Mitra Upasika Samitiya of Colombo is making preparations to celebrate the anniversary. Among other items in the day's program there will be a day and night perahera.

LOCAL ACTIVITIES..... *Colombo & Outstations*

Parents Day at Moratuwa Vidyalaya

PARENTS' DAY in connection with the Moratu Vidyalaya (Buddhist College) was celebrated on December 5 when a large gathering was present.

There were group activities which included scenes from "Rohini" by the children of the Lower School, action songs by children of the Kindergarten Department, Physical Drill by the older boys and a scene from "Titania and Oberon."

The Boy Scouts in charge of Scout Master M. Henry Peiris gave demonstrations in fire display, first aid, and life saving.

Among the other attractions was an exhibition of handwork.

Mr. Evan Edriweera, the Principal, in calling upon Mr. C. Brooke-Elliott, K.C., to preside over the public meeting, welcomed the gathering. Mr. D. G. Obeysekere, Vice-Principal, in explaining the objects of the meeting, said that the parents could see that day what the children did in school.

Trade Mission to Japan in April

ARRANGEMENTS for the Ceylon trade and goodwill mission to Japan are now complete and the emissaries will embark in April.

This mission is an unofficial one, being sponsored by the Import Merchants' Association, but the Government of Japan have assured its promoters of all the facilities usually given to official missions.

The delegates have also been assured, in a communication from the Mayor of Nagoya, of a civic welcome.

The delegation, which will consist of about 15 members, intends to carry a capital of nearly one million rupees in the form of letters of credit, besides a variety of samples of Ceylon goods.

Dharmaraja College, Kandy Golden Jubilee Next Year

ARRANGEMENTS have been made to celebrate the Golden Jubilee of Dharmaraja College during the last week of the Kandy Esala Perahera next year. The celebrations are to take the form of a Carnival, an industrial pageant.

These arrangements were decided at a meeting held recently when Mr. H. L. Mettananda, the Principal, explained the present needs of the College. He suggested that the celebration of the event should be regarded as an opportunity for raising funds to meet the needs of the College. He said that the College needed equipment, books for the library, extensions to the playground and new class rooms to take the place of cadjan sheds to meet the increasing attendance of pupils. The College had also to pay an unsecured debt of about Rs. 20,000. As regards the mortgage debt of Rs. 32,000 on Lake View Estate, he said, that steps were being taken to clear this debt with a loan from the State Mortgage Bank payable by monthly instalments within 25 years. The College also needed a fund for the purpose of giving scholarships to poor, deserving children.

Buddhist Temporalities Ordinance

THE appointment of L. Nugawela Adigar to be a member of the Advisory Board referred to in Section 5 of the Buddhist Temporalities Ordinance for a period of five years from December 17 is notified in the "Gazette."

Parents' Day at Ananda Balika Vidyalaya

PARENTS' DAY at Ananda Balika Vidyalaya took place on December 12 in the Vidyalaya premises, Maradana.

Proceedings commenced with an address by Mr. P. de S. Kularatne, the Manager of the Vidyalaya. He pointed out the urgent necessity for a substantial building to house the school. The school, he said, had been in existence for the last twelve years, but still they had to carry on their work in "sheds." The school needed funds to put up a suitable building to cope with their growing needs and he appealed to those present to give the generous support towards the promotion of that project. Continuing, he said that there had been a considerable improvement in the methods of teaching in schools. They no longer adhered to the old method. At Ananda Balika Vidyalaya they had abolished corporal punishment altogether.

World Educationists to Confer in Tokyo

IT is understood that already 400 educationists throughout the world have accepted Japan's invitations to participate in the 7th World Educational Conference to be held in Tokyo from August 2 to 7 next year.

Officials of the office for the conference estabilshed in Education Hall in Kanda, Tokyo, are of the opinion that about 400 Americans, 80 Canadians, 100 representatives from European countries and some 50 from Hawaii will participate in the Conference.

Where Does Consciousness Arise?

By Dr. C. L. A. De SILVA

THE Western Physiologists and the Philosophers emphatically state that consciousness or the mind arises in the brain. But it is taught in the philosophy of Buddhism that the mind or consciousness arises in dependence of the heart-base. Now, with regard to the heart-base, there is a conflict of opinion as to whether it is in the heart or the brain, or in both, or anywhere else in the human system. Criticism is also levelled against the commentators that, when the Buddha never stated the organ in which it existed, they erroneously expounded that it was present in the heart.

The Buddha states "*yam rupam nissaya mano dhatu ca mano vinnana dhatu ca parattantim rupam.*" That in dependence of a material quality the element of mind and the element of mind-consciousness exist and that material quality is referred to by the Exalted One. Because the Enlightened One does not specify in which organ this material quality exists, whether in the heart, or brain or in both, or anywhere else in the human system, it is illogical and unreasonable to challenge the exposition of the commentators and accuse them by alleging that they state that it is the heart. What the commentators do state is that this material quality of heart-base, which is derived from the four great essentials (that is, the element of extension *Pathavi*, the element of cohesion *Apo*, the element of heat *Tejo*, and the element of motion *Vayo*), and originated from *Kamma* is associated with the blood in the heart organ. As the blood is circulated all over the body and is a product of the heart, the commentators are quite justified in disignating this material quality as heart-base, and not as a brain-base, although there is an interrelation between the heart and the brain in that the heart cannot perform its functions without the necessary innervation from the brain, nor could the brain perform its functions without the necessary blood supply from the heart. That the heart is the more important of the two could be deduced from the fact that death is more often caused by stoppage of heart's action than from other causes. That it is not located in the brain could be understood easily by the fact that consciousness may arise anywhere in the body under necessary circumstances, for blood which is pumped out by the heart supplies the whole body.

The scientists and Western Philosophers, of course, would say that mind or consciousness arises in the brain and not in the heart. With due deference to scientists and physiologists, it must be stated that, although their investigations and researches more or less have definitely located different centres in the brain as controlling certain phenomena, and though the functions of the brain, which constitute the cerebrum and cerebellum, medulla oblongata and spinal cord, sensory and motor nerves and so on have been understood, which are incontrovertible facts, they have not reached the climax nor would they ever, as their knowledge is not perfect and that knowledge too is with regard to only physical matter. Even in the event of scientists and physiologists arriving at the ultimate truth with regard to their findings they could do so with matter only but not with immaterial qualities such as consciousness and their mental concomitants, which could be discerned only

by an Omniscient. It would be impossible, for instance, for one with worldly knowledge to contrive some appliance or method by which the time taken in a process of thought could be ascertained. The commentators who have gained supramundane Knowledge and Enlightenment state that a thought process consists of seventeen thought moments, each of which consists of three phases, nascent, static and cessant, whenever a visual object is seen by the eye and before the meaning of the object is understood three other processes arising through the mind-door take place. Each thought moment is supposed to be between one billionth and two billionth part of the time taken in snapping one's fingers or the winking of an eye.

Now, phenomena of this nature, which take place from the moment of conception up to death, could only be expounded by the Enlightened Ones, and could never be explained by chemists, scientists, physiologists and philosophers, who possess only worldly knowledge.

Buddhism does not deny by any means the truth of their findings; on the other hand their findings are absolutely in conformity with the doctrine preached by the Buddha, but they have not been able to get at the ultimate and highest truth and to reveal things as they in reality are. Hence they say that consciousness arises in the brain.

Some allege that the commentators have not described the heart and its contents as they truly are, namely, that the heart consists of two auricles and two ventricles and that venous blood comes into the right side of the heart, which is pumped out into the lungs and after aeration becomes arterial and so on. The commentators are not concerned with the anatomy and physiology of the heart or any other organ. They say there is a cavity in the heart which contains blood with which is associated the heart-base. The blood is said to be assuming different colours according to the type of consciousness that arises, and this truth is also repudiated by certain critics, who are acquainted with the fact that the venous blood is darker than the arterial. No one would deny that venous blood is dark and arterial blood is red. Those conditions are discerned by the naked eye, but the eye of wisdom is necessary to believe in the truth of the fact that different colours are assumed by the blood when influenced by certain classes of consciousness.

The heart-base is neither the heart nor the brain. It is only a material quality derived from the four great essentials and originated from Kamma, which is associated with the blood in the circulation, which is carried on by the heart receiving nerve supply from the brain.

Consciousness or mind arises in dependence of this heart-base and it can only do so whenever a presentative object, such as a visual object, sound, smell, sapids and touch comes within the avenue of the five sensory organs, and a representative object such as an idea, concept or name and form comes within the avenue of the mind-door which is known as the life-continum, an indispensable factor for existence.

DELIVERANCE

As some poor sufferer in prison pent
From year to weary year is racked by pain,
Longs for release and cannot find content,
But ever pines and chafes against his chain;
So do thou see in each succeeding birth
A prison full of untold misery !
Seek to shake off all chains that bind to earth
And from existence evermore be free.

—From "Jataka"

BUDDHIST ART OF INDIA

By BUNZABURO MATSUMOTO

INDIAN art reached its highest watermark during nearly one thousand years between the middle of the third century B.C. and the seventh century A.D. During this period, which covers one-half or one-third of the whole history of Indian art, it steadily grew up and flourished, evolved manifold varieties and nearly attained the highest point of development.

Most of the objects of art, which were produced during this period and are still preserved, were works of Buddhist artists. There are among them a few specimens of Jain art and during the latter part of the period some artists appeared among Brahmins, but as compared with Buddhist objects of art those left by Jain and Brahmin artists are insignificant both in number and quality. In this respect India is in the same position as Japan, China and Korea, for ancient art treasures which exist in these three countries are mostly those closely related with Buddhism. Accordingly it may be said that Buddhist art of ancient India comprises nearly all the best specimens of artistic works produced by Indians in all times. It is also the same Buddhist art of ancient India that exercised a great and far-reaching influence over the arts of Japan, China and Korea.

This period of Buddhist art of India, with sculpture as centre, may be divided into three epochs. The first epoch begin about 250 years B.C. and ends about the beginning of this Christian era, during which purely Indian sculpture was in vogue. The second epoch extends over about four hundred years after the beginning of the Christian Era, during which Indian sculpture was considerably influenced by Greek art and what is called Gandhara sculpture was produced. Finally, the third epoch, during which Indian sculpture returned to its original form, extends over another four hundred years after the beginning of the fourth century. As for pictorial art and architecture practically no specimen of either produced during the second epoch has been discovered, so that it is impossible to know what development these two branches of art made during it. It is, therefore, on the basis of carved objects, which remain in innumerable numbers, that this division of epochs has been made.

Of these three epochs, the epoch during which images of Buddha, which constitute the most important part of Buddhist art, made their appearance, was the second or the epoch of Gandhara sculpture, when the influence of Greek art was predominant. In this respect Gandhara sculpture may be said to have made a considerable contribution to Buddhist art. But carved images of Buddha produced during this epoch were mere imitations of Greek statues, and were by no means representative of the spirit of Buddhism. But after the beginning of the third epoch, viz. 400 years after the beginning of the Christian Era, Indian artists produced for the first time images of Buddha, which were not modelled after Greek patterns but were original in conception and execution and were really representative of Buddha's spirit.

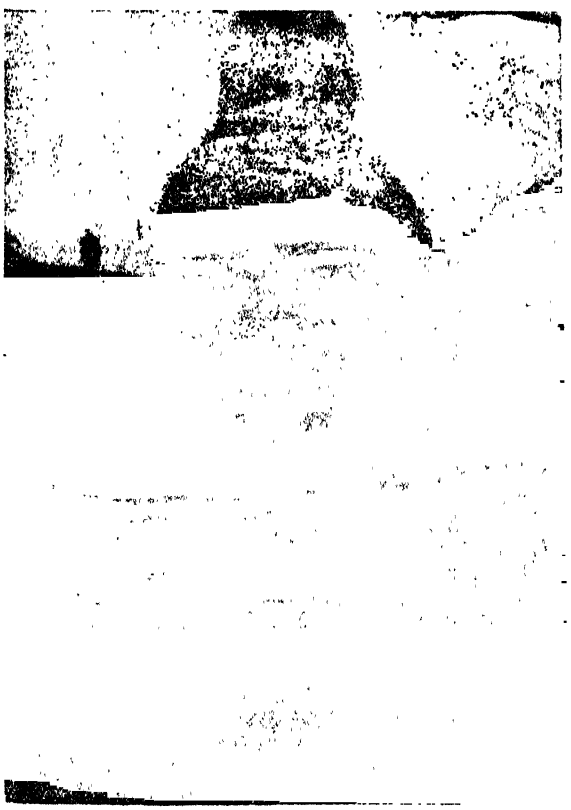
As for carvings produced during the first epoch, which were purely Indian in nature, they were representations of pagodas containing Buddha's bones, of the sacred "Bo" tree under the shade of which Buddha attained perfect knowledge, of foot-prints left by Buddha and of the seat on which Buddha sat, and similar other things, no image of Buddha himself having as yet been carved out as object of worship. The reason why no image of Buddha was

produced during this epoch was that people in those early times considered it sacrilegious to represent Buddha, whom they regarded as superhuman and sacred, with a human figure. Besides, they had little need of possessing an image of Buddha as object of worship as well as of conception, because the time of the death of Buddha was not far distant and traditions concerning his personality were still fresh and plain, so that by seeing things which were closely related to him they could easily recall him to mind and see him with mind's eyes.

As years went by and the memory of Buddha's personality became dimmer and dimmer, his worshippers began to feel that representations of pagodas, the sacred "Bo" tree, Buddha's foot-prints and such things were too feeble as media for obtaining a vivid conception of the adored saviour. They now wanted something that would bring the image of Buddha to their mind's eyes more clearly than those things. Just at this time, since about the second or third century B.C. coins, inscribed with busts of Greek kings, found their way into India. In imitation of these, statues of Indian monarchs and images of Indian deities began to be carved out in stone or wood, so that after some time Indian people became quite accustomed to artificial representations of beings they adored or worshipped. It waas in such circumstance that images of Buddha and those of Bodhisattva later came to be produced in India during the second or Gandhara epoch.

Several hundred years, however, had already elapsed since the death of Buddha and none knew what were his features. Accordingly in carving out his images Indian artists took statues of Greek deities as their models, with the result that images of Buddha produced in those days had no distinctive Indian features but bore much resemblance to statues of Apollo. Similarly images of Brahma were like statues of St. Peter, and those of Yaksa or Vaisramana like those of Pallas or Athene. By the way, statues of Christ also had no fixed form for the first two or three centuries of the Christian era, they having been produced after the pattern of statues of Greek deities. In consequence it is found that ancient statues of Christ, which were excavated in Asia Minor, and images of Buddha produced in the second or Gandhara epoch are very much alike both in feature and posture, the two being hardly distinguishable one from the other.

Thus sculptures of the second epoch, being nothing more than imitations of Greek prototypes in form as well as in technique, cannot be said to be representations of Indian, particularly Buddhist ideals. Nevertheless it is a mistake to conclude that all images of Buddha produced in this epoch are so many spiritless idols. Far from it, there are found among them not a few specimens which may well be consider-



CUT OUT OF A ROCK NEAR TOKYO, THIS HEAD OF THE BIGGEST BUDDHA STATUE IN JAPAN IS ABOUT 35 FT. IN HEIGHT

ed as masterpieces of Greek art. These, however, are found to be possessed of mundane features, their authors having evidently endeavoured too much to be faithful to reality, so that they do not express the idea of emancipation from world passions, which is essential to an image of Buddha. Now the ideal of Buddhism being Nirvana, a state of mind in which one is completely freed from all discriminative ideas and feelings, an image of Buddha must be one that expresses this ideal in some way or other. Accordingly an image of Buddha, however superior it may be in every other respect, cannot be said to be a masterpiece of Indian, particularly Buddhist art, if it is found wanting in this point. It must, then, be said that even the very best specimens of Gandhara sculpture are superior only as objects of art appealing to the senses.

Beauty was the ideal of Greek art and the beauty aimed at was not confined to physical beauty, but Greek artists had no idea of a state of mind called in Buddhism vimokcha (emancipation) or Nirvana. Greek deities were superhuman beings, but they were not much different from human beings in their actions, except that they had superhuman power. Hence their statues were made with the most powerful of men as models. Accordingly however artistically well made, they were not entirely free from carnal features and as images of gods and objects of religious worship they were found not to be expressive of sublime and divine spirit. Greek sculptors aspired to bring out something divine, something superhuman, but failed to produce anything suggestive of gods. Herein is found a fundamental and glaring defect in Greek statues of deities as objects of religious art.

In 320 A.D. Chandra Gupta I (320-325) rose in Middle India and founded a strong kingdom under the Gupta Dynasty. His successors, Samudra Gupta (326-374) and Chandra Gupta II (375-412), steadily expanded their kingdom towards North-Western India, drove out alien rulers and united the whole of India, which had been in a disrupted state since the time of King Asoka. These monarchs, besides being great military leaders, were great patrons of art and literature. It was just the time that the Mahayana school of Buddhism attained the highest stage of development and the Indian people, no longer satisfied with Gandhara art, which was a mere imitation of Greek art, wanted to possess images of Buddha expressive of the ideal of Mahayana Buddhism. To meet this popular desire, artists succeeded in time to produce such art as was distinctively Indian in conception and expressive of the ideal of Mahayana Buddhism. In doing so, they did not cast aside the beauty of form and the skill in technique, which were points of superiority in Gandhara art. These they adopted and assimilated and making them their own and adding to them the ideal of Mahayana Buddhism produced an art, which was entirely free of imitation and was complete in itself. For this reason, I do not hesitate to say that the Gupta art of the third epoch was the product of successful blending and harmonization of Western and Eastern arts.

In this way Buddhist art freed itself from imitation of Greek art, developed Indian characteristics, manifested the ideal of Mahayana Buddhism and attained the highest stage of development during the third epoch of the Gupta Dynasty. Now what are its special features ? These, as concisely expressed by Mr. Havell are "idealistic, transcendental, symbolic and mystic." In the main, this definition appears to me to be correct, though of course it cannot be said that all objects of Indian art necessarily possess these four distinctive features. As a matter of fact, the religions and philosophies of India beginning with Upanishad, with some exceptions, are possessed of these features, so that it is quite natural that Indian art is representative of them and specimens well expressive of them are regarded as superior. Accordingly there is nothing strange in that Buddhist art is also possessed of them, and after the rise of Mahayana school during the

third epoch of the Gupta Dynasty, it came to show them more conspicuously than ever.

Now since the appearance of Upanishad philosophy, Indian thinkers, particularly Buddhists, have advanced the view that Nirvana is the highest state of happiness. The mundane world, in their idea, is a world of discrimination, which is relative and changeable. Accordingly if people love or take delight in changeable things, they cannot escape from feeling pain whenever changes take place in them. A man, therefore, they assert, can be free of all sufferings and be happy only when he transcends all changes and enters a state of constancy, viz., Nirvana. This state of Nirvana must be transcendental of the mundane world and Indian art, which strives to represent it, must necessarily be transcendental. Especially must it be so with images of Buddha, so that those produced during the third epoch of the Gupta Dynasty, when Indian art reached its highest stage of development, show ideas of complete emancipation from all human feelings and physical sensations.

Idealism has also been a predominant factor ruling Indian thought since a long time ago, the Mahayana school of Buddhism laying special stress upon it. It is difficult to explain in a few words what Indian idealism means, but accordingly to this school of thinking all the things of the world are nothing but the creation of the mind, there being nothing objective outside of it. Buddha and Nirvana are but reflections of the mind. According to Indian idealists, therefore, Buddha is but an ordinary man in another sense and there is no other world than this. Now it is well-nigh impossible to express such an abstract idea in concrete form, but in order to represent it some form or other must be resorted to. Accordingly Indian artists endeavoured to express it by suggestion with the least assistance of technique. For this reason the Buddhist art of the third epoch of the Gupta Dynasty is found to be very simple in technique but full of suggestion, great efforts being seen to have been put forth to convey deep impressions through facial expressions, postures or curved lines.

Finally the state of Nirvana, the ideal of Buddhist believers, being inexpressible, vague and untangible, cannot be shown in any form except by symbols. Hence the Indian art of the third epoch of the Gupta Dynasty is mystic and symbolic in the highest degree. It must not be thought, however, that it is wholly unrealistic. Form and colouring are freely resorted to wherever possible and only when it is impossible to make use of them, symbolization is called to help.

These four briefly explained above, i.e., transcendental, idealistic, symbolic, and mystic are special features of Indian art, being common to all products of it. They are especially manifest in objects of art produced during the third epoch of the Gupta Dynasty, the most glorious time of Indian art. But they are characteristic features of Indian art as contrasted with Greek, Roman and other Western arts and are nothing special of Buddhist art of that age.

Now the Buddhist art of the third epoch of the Gupta Dynasty is possessed of a very important feature of its own, which distinguishes it from Western art as well as from the Indian art of other periods. This is the rich expression of the idea of altruism and mercy found in images of Buddha and Bodhisattva. It cannot of course be said that religions other than Buddhism contain no idea of altruism, but their main ideas are egoistic and what idea of altruism they contain are not quite pure, being more or less reciprocal or mutual. For instance, austerities are practised and sacrifices offered with the idea that gods will reward the persons doing so with favours and blessings. Buddhism, however, teaches man not to be contented with simply attaining happiness and wisdom for his own sake, but to undertake the salvation of mortals after he has achieved the object of saving himself. In fact all Buddhas and Bodhisattvas exhort their believers to practise austerities for altruistic purposes. This is

a teaching contained in no other Indian religions other than Mahayana Buddhism.

On account of this characteristic feature of Mahayana Buddhism, images of Buddha and Bodhisattva must be representative of the spirit of mercy whatever their forms may be. In other words, while expressive of calm, tenderness and wisdom, they must be brimful of the manifestation of infinite mercy towards all living creatures. Short of this, no object of Buddhist art can be said to be satisfactory.

In short, Buddhist art of the third epoch of the Gupta Dynasty, which successfully expressed the ideal of Mahayana Buddhism is characterized by five features, i.e., transcendentalism, idealism, mysticism, symbolism and altruism. These are, therefore, the most essential points to which critics of Buddhist art must pay their attention.

PROGRESS

We are marching ever forward
On the Path of Right,
Truth will lead us safely onward
Through this vale of night.
By its force indwelling
Ever us impelling
In our efforts ne'er to cease
Till we win release.

On we go though oft temptations
Lure us to delay,
And the world reveals its treasures
Calling us to stay.
With determination
Spurning all temptation,
To our holy purpose true
We our way pursue.

Yonder on the summit gleaming
Of Perfection's height,
See in wondrous glory beaming
Blest Nirvana's light.
Steadfastly ascending,
We, our journey ending,
Shall in triumph enter in
Endless bliss to win.

A. R. ZORN

MAN-THE MASTERPIECE

By the Ven. PALANÉ SRI VAJIRANANA MAHA-NAYAKA THERA

THOUGHT mould man. Beautiful thoughts make man divine, a very Brahma on earth,--but ugly thoughts make man a beast. Hence, to purify the heart of all base thoughts, to sow there the seeds of sanctity and to be the very embodiment of the Dharma must be the endeavour of every man.

Thoughts of renunciation, thoughts of love and thoughts of compassion are beautiful. They have the efficacy of purifying the heart, of making our actions divine and of bringing bliss to the world. These sacred thoughts and beneficent actions alone make man worthy of his name.

In the category of ugly thoughts are included thoughts of sleep, thoughts of food, fearful thoughts, lustful thoughts, hateful thoughts, harmful thoughts, deceitful thoughts, unwise thoughts and distracted thoughts. These, according to Buddhism, are beastly thoughts in that they issue from the hearts of lower animals.

Man must think of higher things. He who is the king of all living things must see to the welfare of all. One must be conscious of one's debt and duty to all animate life and of the high destiny that is his own. Hence, he that is born a man through the efficacy of past actions must wisely walk the path of beauty. Necessary are food and clothing to man. But he must not devote his whole life to the quest of things material. Food is simply to keep the body going that one may live to serve the world and save himself. Clothing is merely for covering the body, and for protecting it from heat, cold and insects,—not for decoration. *Every slave can be free,*

every leper clean. If his heart be not enslaved by hatred or craving, the worst-whipped vassal is a king, for he rules the kingdom of his heart as a Cakravartin. Through the poverty of past actions one may be born poor and stricken with an incurablle disease but he can, by 'heart's heroism, rise above his conditions and living happily, ensure a blissful future for himself. Even he that is cabin'd cribb'd and confin'd for his sins can wake to wisdom and live like a holy man. Our thoughts change so soon, so the wise man will discard any evil thoughts and concentrate his mind on beautiful ones. ' If he does not, he will fade even as a forest flower, without giving any fragrance to the world. What use is a scentless flower that blooms in the desert ? What is a man that lives and dies a beast ?

One may dress onself like a grandee, one may sprinkle oneself with perfume bought at the fair, and one may obtain titles of honour, but these will not make one noble. The craving for worldly glory is a craving as ugly as any other. Neither a rain of coins, nor a shower of titles, nor power over an empire will bring man contentment. More of these things mean adding fuel to the fire. One who craves for these becomes ruthless and inhuman. For self-aggrandisement and self-advertisement he will do every harm he can to humanity and the world. Those misled mighty men, Attila, Alexander, Caesar and thousands of others did so. They flecced, squeezed and sucked the world of its wealth, liberty and life and themselves died the greatest failures. But the Wise Men of the East gave up love of wife and life, and sovereignty and self, and served and saved the world. They wore in their hearts the crown of content and their majesty was more than that of any Universal Monarch. In them, as Megasthenes has recorded, Alexander met more than his mettle and His Majesty had to humble himself before these meekest men.

They knew that the secret of happiness was self-abnegation and not self aggrandisement. The world, and especially the West, to-day either hath not this wisdom or acteth not according to it. Hence see we a craving for more and more pleasures, the creation daily of new pleasures, cruel conquests, a mad race for world markets and world power, a growing discontent, a growing greed, hatred and a faster march towards the Gadarene slopes.

Seeing these signs the silent watchers sigh. The unknown benefactors of the world that keep vigil over it with pitiful heart and loving eyes,—they let their hearts melt and flow in a stream of cooling love.

See the death of beauty to-day and the triumph of ugliness. Man that must be a preserver becomes a destroyer. Man that can rise up to Brahma climbs down to the level of a beast and hearts where love and pity must be are full of hate and rancour.

But if the world wakes not to truth, it will ere long be doomed. Awake ! arise ! man the master-piece, THE BEING that can bring the world every blessing. Give the heart to love and walk the path of peace and perfection.

SECRET OF THE GREAT BUDDHIST FORMULA

By S. CHAKRAVARTY

NEXT to Trisharana, the Mahayana formula—"Om Manipadme hum" has an importance, unsurpassed in the Buddhist religion. But unlike "Trisharana" its true import is quite veiled in mystery. An attempt would be made here, to unravel this mystery and to elucidate the formula so as to make it intelligible and more inspiring to its votaries.

The expression is evidently Sanskrit and its most significant part is "mani-padme," "om" and "hum" the first and last words though Sanskrit, being nothing but mystical particles. "Mani" means jewel and

"padme" means lotus-flower; combining them together we get jewel-lotus-flower, for their meaning. This literal meaning is as obscure as the words themselves in their context. So we have to look for some deeper meaning behind the superficial incongruity.

As the words are taken out of the Sanskrit language, so it may naturally be surmised that their idea is also derived from the Hindu religion. The idea seems to be actually associated with the mystic rite of the Hindu religion. Mysticism or Yoga plays a great part in the Hindu religion. Its practice mainly consists in fixing the mind on the six nerve-centres of the body known as "Shat-Chakra." They are supposed to be of the form of a lotus, so also called "padma." The lotus-form nerve-centre situated at the navel is named "manipuram." This name is explained thus:—"mani bad bhinnam tat padmam manipuram tattochyate"—"that lotus (lotus-form nerve-centre) being expanded like a jewel is termed for that reason "mani-puram" (full-blown as a jewel). It is said to have God Siva as the presiding deity.

"Shibenadhisthitam padmam bishvalolokana karaanam."

"The lotus is presided over by Siva and it is the cause of getting a full view of the universe."

Its left side is specially graced by the goddess "Bhadra Kali"—a Mahavidya—i.e. one of the high manifestations of the great Sakti goddess—"Bhadra Kali Mahavidya bamabhage sushobhita."

It is a well known fact that the Mahayana School of Buddhism is analogous to the Saiva and Sakta forms of worship of the Hindu religion. Siva and Sakti (i.e. Durga, Kali) are their chief deities. And both these deities are found presiding over the Manipura or Mani-padma as described above. So mani-padma of the Buddhist formula comes to mean the very place of the two gods Siva and Bhadra Kali both of which names imply that they are good, gentle and beneficent deities. As the deified Buddha and his whole train of the gods of the Mahayana mythology have been most appropriately conceived after the models of the two chief Tantric deities—the very embodiments of goodness and graciousness; so the contemplation of "mani-padma" in the Buddhist formula means in effect contemplation of Buddha and his concomitant deities in the very light of their models.

PLEASURE

He who gives himself to vanity, and does not give himself to meditation, forgetting the real aim (of life) and grasping at pleasure, will in time envy him who has exerted himself in meditation.

Let no man ever look for what is pleasant, or what is unpleasant. Not to see what is pleasant is pain, and it is pain to see what is unpleasant.

Let, therefore, no man love anything; loss of the beloved is evil. Those who love nothing, and hate nothing, have no fetters.

From pleasure comes grief, from pleasure comes fear; he who is free from pleasure knows neither grief nor fear.

From affection comes grief, etc.

From love comes grief, etc.

From lust comes grief, etc.

From greed comes grief, etc.

—The Dhammapada



AN AERIAL VIEW OF BORO BUDUR THE FAMOUS BUDDHIST SHRINE IN JAVA

The Biosophical Interpretation of Buddha

By ELIZABETH GOODWIN

TO STUDY the heroes of life according to the accepted method known as the study of history means to think of them as unique individuals who lived in past generations, who exerted a powerful influence on men, whose memories are revered to-day, their names worshipped and their teachings enshrined. But this method, though it may indeed lead us to hero-worship and theology, fails to penetrate the dimension of living of these masters of life. It is only when we ourselves transcend the plane of finiteness, of time, and approach the portals of the mansion of eternity that the true significance of their lives and teachings become known to us. The science of biosophy enables us to reveal, at least in part, the splendor and wisdom and beauty of a soul known to men as Gotama, the Buddha.

Buddha is accepted by India, the country where he was born, as its greatest religious example in the sense that Christ is accepted by the Catholics and Protestants. But the real Buddha dwelt in the infinite universe and belongs in essence to no particular country. All those who are universal minded love him as a true teacher, a Son of the Highest.

The name "The Buddha," like "Christ," is not a personal name. As Christ means "the Anointed One," Buddha means "the Enlightened One." The Buddha's family name was Gotama; his personal name, Siddhartha. As he came from the clan of the Sakyas, he is most commonly known in the Far East as Sakyamuni, the Sage of the Sakyas.

The Buddha's search for truth was a long and arduous one. But one day as he sat under the Bodhi tree a sudden flash of enlightenment came to his mind. All his sufferings and over-comings had at last brought their fruit—his realization of the state of Nirvana, the knowledge of the highest. A great test came to him with his great realization. "Why," he asked himself," should I try to proclaim this enlightenment to people ? If men are not able to understand my preaching they will hate me and trouble me." After a struggle he overcame himself and forthwith went into the world to tell men of the new way of life.

All great spiritual works are characterized by an outstanding attribute. Buddha's teaching is based mainly on one quality—desirelessness. This is the human prerequisite necessary to bring one into the highest bliss of Nirvana. The quality of Buddha's spirituality is very difficult to discern. Upon first reading his thoughts, they seem absolutely simple and even bare of the kind of spiritual beauty that is found in the other great religious works, such as the Bhagavad-Gita of India, and Lao-Tze's Tao-Teh-King, simple as the latter is. Buddha's thoughts in no way affect the senses as outstanding. Neither do they appeal to the ordinary mind. From the point of view of these faculties, they appear to be almost nothing at all.

And yet in this lies something of the depth of the secret of Buddha's life, as expressed in his thoughts. On the surface they appear obscure. But once we begin to read them with the eye of desirelessness, what a calm hidden richness begins to greet us !

We are reminded of lotus blossoms—perfectly calm, perfectly motionless—striving toward nothing, simply *being*. But in this "being" is a power greater than the might of armies; in it is a beauty that is immortal; a silence that leads the soul back to the nameless, formless world where the spirit is a Silent King. Buddha's words are like soulflowers. His thoughts are to be treasured as rare jewels. His spirit, lost to the merely human eye, ear and even the mind —is perfectly ineffable. There never were and never will be the words for it.

Buddha's teachings do not challenge—they do not command—they do not preach. But they can make the soul cry silently. They can make it weep at its own poverty, at its great undevelopment. And they cause it to rejoice beyond measure at the promise held in store for him who overcomes the desire-life and can attain desireless peace.

The idea of desirelessness is a more advanced spiritual principle than most religious leaders of the Western world have been able to understand or even affirm directly. This principle can give to those who seek for a clearer understanding of soul-striving a specific direction and can also help to clarify their idea of the inner goal.

If anyone thinks that the direction of spiritual striving to get ahead, to succeed, to achieve, to accomplish and to advance, he does not yet understand the nature of soul-striving. The true striver is seeking to learn to get behind; to learn how to fail, how to lose everything, to do nothing, to retreat and finally at the pinnacle of spiritual perfection to become no one. The true striver is striving for "nothing." Buddha knew that the desire of the soul is for "nothing," the magical nothing that is a mystery to the senses. The soul's yearning is for complete desirelessness.

One whose inward steps go in such a direction has a chance to attain to the state of desirelessness—the very heart of Buddha's teaching. One whose steps do not lead in such a direction is not yet a soul-striver but rather allows his animalistic desires and his mental confusions to make even of his spiritual capacities a tool for the fulfillment of his selfish desires and ambitions. This is the true reason why it is so hard for the average human being to understand the meaning of spiritual laws and to affirm their reality.

It is easy to talk about understaanding Buddha. But let us remember that only when we ourselves begin to become "desireless" do we become aware of Buddha. He cannot be rationalized and philosophized about. We must become aware of Him And for this we must have the courage to lose our old minds. For the mind is more difficult to lose than the body.

The teachings of Buddha are known mainly through the *Dhammapada*, which corresponds to the New Testament in Christianity. The essence of Buddha's teachings is contained in the Four Noble Truths. The first is the fact of suffering. Going deeper into this we come to the cause of sorrow, the second of the Noble Truths. Our attachment to the things which are finite and fleeting is the cause of sorrow; the third Noble Truth is then self-evident—eradication of the desires which cause suffering. How can this be done ? Through the fourth Noble Truth—the Eightfold Path. Neither repression nor asceticism will help, nor will materialism and libertinism. There is a middle way : the eightfold path, which leads up to Nirvana.

Thus we attain the highest state of the Brahmin, the one who reaches the biosophere (in terms of biosophy). When one attains there how can he regret what he has done ? Only those who have followed the wrong path can regret. "No remorse is found in him whose journey is accomplished, whose sorrow ended, whose freedom complete, whose chains are all shaken off," Buddha tells us. He is beyond good and evil, beyond the dangers of the passions. He is the desireless man. Hence,

he walks among friends and enemies with safety laughing the great laughter. "Therefore," Buddha explains, "he who has no wound can handle poison; the unwounded hand cannot absorb it. There is no evil to him that does no evil. I will endure abuse, as the elephant endures the arrow in the battle." His enemies are helpless to conquer him, though he will not resist them; they are feeble and weak, unable to battle him. "Into his victory which is never reversed," the Dhammapada says in describing the Buddha, "there enters no element of weakness; through what fault can you lead captive the faultless one, the Buddha whose sphere is Nirvana." How clearly Buddha here tells us that men fall only through their own falsities, not through the strategies of others.

Compared to the consciousness of Nirvana how petty is the ordinary life to the mind of Buddha. "Better than a hundred years of impure and intemperate existence is a single day of moral, contemplative life."

"Better one day of insight into the deathless state of Nirvana than a hundred years of blindness to this immortality."

And now let us listen to a beautiful description of the true biosopher, by quoting a page from the Dhammapada :

"Not him do I call Brahmin who is merely born of a Brahmin mother; but him I call a Bramin who has attachment to nothing.

"Him I call a Brahmin who has cut the bonds, who does not thirst for pleasures, who has left behind the hindrances.

"Whosoever bears patiently abuse and injury and imprisonment, whose bodyguard is fortitude, he is the Brahmin.

"He is the Brahmin who does not give way to anger, who is careful of religious duties, who is upright, pure and controlled.

"He is the Brahmin who in this very world knows the end of sorrow, who has laid the burden aside and is free.

"Whoso is wise with deep wisdom, seeing the right way and the wrong, and has reached the goal, him I call Brahmin.

"Not opposing those who oppose, calm amidst the fighters, not grasping amidst men who grasp, he is the Brahmin.

"In whom are found no longings, who is free and detached from this world and the next, he is the Brahmin.

"Who is clear as the moon, pure and limpid, and serene, who has quenched his thirst for life.

"The Leader Supreme, the heroic, the great Rishi, the victor without lust and purified, the Buddha, he is the Brahmin."

And Nirvana is the home of the Brahmin, the free man. Nirvana is the peace which passeth understanding.

In these words of Buddha are revealed the nature of the Eightfold Path, with its way of desirelessness, its compass of self-purification, and its mysterious goal : Nirvana.

Buddha was one of the few biosophers to become the perfect Master of the Eightfold path. Therefore every striver will love him as Master, as friend—as an ever shining beacon to direct us on the way, to illuminate our steps, as a lover of the highest. Those who follow his call perfectly see always his light before them, day after day, year after year, until at last his light mysteriously becomes blended into the greater infinite light of Nirvana itself. Rightly indeed was Gotama called Buddha, the Enlightened One. We too may become enlightened and realize the Buddha within our own essence.

Thought and Chemistry

By BHIKKHU ASSAJI

IN our Western world we were taught and are still taught to some extent—that an ethical life should be lived for the sake of another, thus placing its raison d'etre entirely outside of ourselves. We were constantly exhorted to do things for "God's sake" or of "Christ's sake," forgetting that a wiser voice taught that "as we sow, we reap." This practical aspect was overlooked in favor of an emotional one.

However noble it may have been to do things for "God's" or "Christ's" sake, the possibility of so doing is questionable. Admitting for the sake of illustrating the absurdity of this exhortation that the "God" we of the West were taught to believe in, exists, and that "Christ" is also a divine person, these beings, we were taught, are so perfect and exalted above any form of influence, that, whatever we do for "their sakes" can neither add to nor influence them in any way. They cannot gain any merit whatsoever. Neither "God" nor "Christ" as such, have any ethical significance.

On the other hand, if we regard the terms "God" and "Christ" as ideal names for certain natural laws, the same argument holds good. Thus the old-time exhortation in our modern days falls to the ground valueless, an out-worn superstition.

The Christian Church in thus basing her ethic in myths has, in these modern days, through the discoveries and scholarship of scientists and Biblical scholars, lost her hold upon the majority of people. The uprise of rationalism and science have been disastrous to her influence. They have invaded her territory and wrenched from her bosom this false ideal and have found within man himself the reason *why* he should be ethical. "As ye sow, ye reap" has been restored to its rightful place in men's minds. Man to-day lives an ethical life for *his own sake*—thus man himself reaps the benefit and incidentally benefits others.

Obviously, an ethical life has nothing to do with religion as such. An ethical life has to do *with the chemistry of the Ductless Glands.*

In a much more explicit way than Paul, the Buddha states the same scientific fact. He looks at man himself and finds him to be at every moment the *result* of his thoughts; and He adds that a happy thought produces well-being, but a painful thought produces ill.

Parallel with this, Paul states that "whatsoever things are true, honest, pure and of good report, think on those things" but fails to add the reason *why* one should think on those things.

The Buddha, like modern science, placed the basis and reason for an ethical life within man himself. To the Buddha, the result of an ethical life expressed itself as a purified personality. It was the individualization of "Commit no sin, but do good deeds, and let thy heart be pure." It also indicated that the individual was on the path of cultural preparation for a deeper experience—the ethical perfection which culminates in Nirvana.

It is not generally understood that thought is creative, that it is "mind in action." Knowing this, the Buddha rightly insisted on the primary training of right or controlled conscious thought. The intelligent Buddhist, of course, knows that it is wrong or uncontrolled thought that binds him to Samsara. Not only that, such wrong thought binds the constituents of personality together. "Thinking is their mainstay," the Buddha said. If, then, in our

ignorance of psychology and chemistry we have fated ourselves to the Wheel of Birth and Death, then through knowledge of the creative power of thought we can free ourselves. This is logical. For, if ignorance binds, wisdom frees; if hate poisons, love heals.

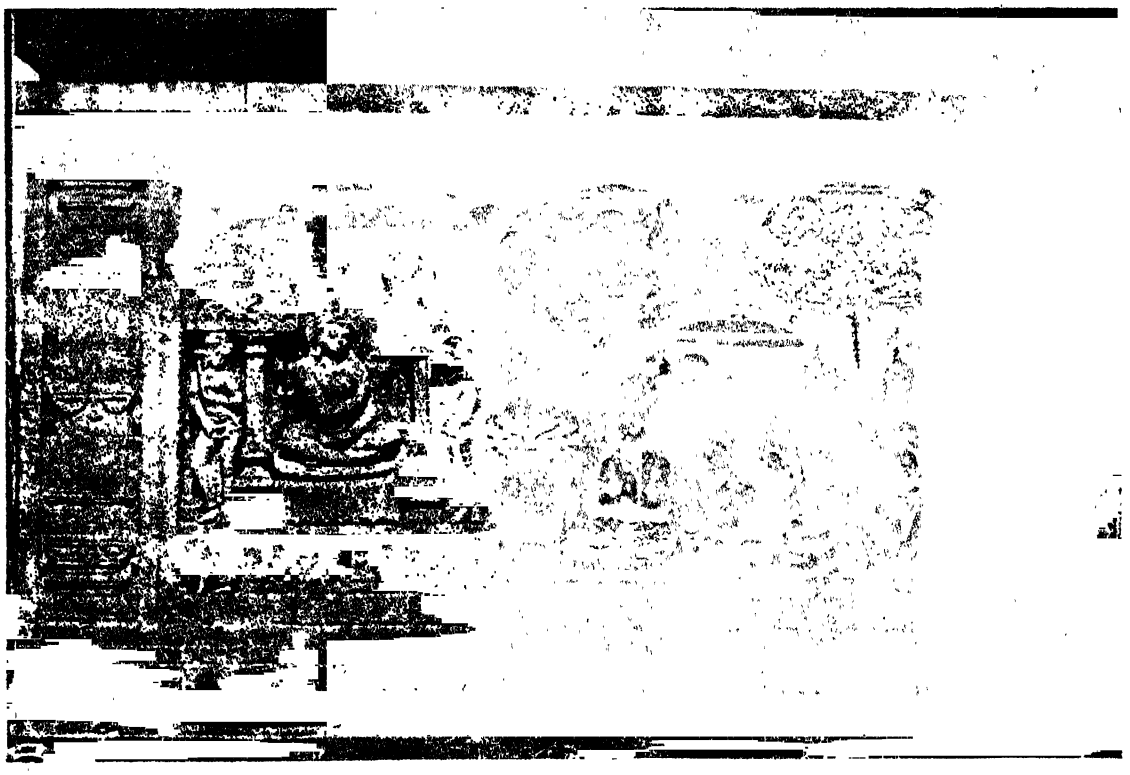
We now see that ethics deal, not with emotion and sentiment, but with intelligence and chemistry. An ethical life is essentially one lived in harmonious chemical reaction.

That we are the result of our thoughts and not a creature apart from the thought world, is the teaching of both modern science and the Buddha. As man is related to the material elements through impersonal laws of physiological relationship; to the living organism through biological laws of vital relationship; so is he to the thought world through psychological relationship. Thus man constitutes a vast laboratory of alchemy, in which his thought is the active factor.

The foundation stones of our living, feeling, willing and thinking, are the cells of which we are made, and the secondary basis is the visceral system of glands and organs into which they are federated and which constitute the chemists of the body. Vital chemistry is a step higher than physical chemistry and it is the determiner between organic and inorganic matter.

Mental chemistry is a step higher still, and is the determiner of the differences between the biological and psychological nature of men and races. The internal secretions of the glands, into which the power in the individual organic develop- visceral tissues are differentiated, determine and constitute much of the inherentment and function.

Mental chemistry is the effect of *thought* upon the endocrine or ductless glands, as



ANOTHER ROCK CARVING IN BORO BUDUR DEPICTING A JATAKA STORY

they dominate the body throughout all the cycles of life from within. Inharmonious thought causes abnormalities, upsets the entire equilibrium of the body, disturbs the functions of the organs of the body; thus science shows conclusively that we are the results of our thoughts.

Without going into detail of the psychological aspect of each gland, let us glimpse in a general way at the result of thought. Professor Elmer Gates of Washington, D.C., in his various experiments found that a change of the mental state changed the chemical character of perspiration. Causing a subject to breathe into a tube for five minutes and arousing in him the emotion of anger, he found after cooling the tube on ice and allowing it to condense, a brownish substance. The emotion of sorrow produced a gray substance; remorse a pink substance, etc., etc.

"Enough poison," the Professor writes, "would be eliminated in one hour of intense hate, by a man of average strength, to cause the death of perhaps eighty persons, as these are the deadliest poisons known to science."

In December, 1925, at New Haven, Conn., the Yale Medical School arrived at three conclusions re cancer: (1) That it is not infectious; (2) that it cannot be developed except by persons in whom there is an hereditary cancerous strain; (3) that even persons tainted with a strain cannot develop the growth spontaneously—but only through the agency of environmental factors, chief among which is frictional irritation. This can have only one interpretation—the thought of hatred is the cause of cancer.

We have read much of late that cancer is on the increase—so is hatred and selfishness. "Hatred does not cease by hatred, hatred ceases only by love," said the Buddha. To paraphrase this quotation in the light of science we may write, "Cancer does not cease by hatred, cancer ceases only by love."

Likewise forced marriage relationship arouses antagonism which at the time of conception may generate many forms of disease. This antagonism of anger and hatred may result in terrible conditions. Malformations and cancerous conditions are sometimes generated through inharmonious sex relations, because the sex nature in common with all other subconscious activity, has no discrimination in regard to the attraction of opposite magnetism. Herein lies the torture of forced sexual relations and the anger, hatred and antagonism engendered thereby, with the consequent destructive results to future generations.

With deep insight the Buddha truly plumbed to the depths of thought and say in it a creative power to be used either destructively or constructively. Would that His words were impressed upon all minds!

Our modern interpretation of the first verse of the *Dharmapada* is thus strictly in line with modern science. Thus we have first controlled thought resulting in a harmonious chemical reaction; poised mind resulting in a gentle, serene character based in a healthy, radiant body.

It is now obvious to us that the past teaching of doing things or living for "God's sake" or even "Buddha's sake" is absurdly false. These different "sakes" do not make an ethical life. It is the intelligent practice of the ideals that the Buddha teaches and Paul teaches that, when carried out, are reacted in the chemistry of the body producing harmony, love and health. It is in the body that *results* manifest themselves—not in the myths called "God" and "Christ."

In the same way what is called prayer is answered or not answered. It is a chemical reaction when health is desired or a creation in mind by thought when objective desires are voiced. "God" doesn't answer prayer, nor does the gentleman dispense "providence": it is but the working of natural law when "answers" are obtain-

ed. We are concerned with natural law which exists, not with supernatural law which does not exist.

Thus in every department of life we are the result of our thought whether that department be a business or profession. We cannot escape the results of our thoughts. At the same time the power lies in our hands to avoid undesirable thought and thus build our lives intelligently and free from ill-producing thought. Briefly, *we are creators.*

As a chemist in his laboratory can take the various organic elements and build by different combinations the things he desires, so can we, by taking the mental elements of love, kindness, wisdom and gentleness intelligently build and purify our Consciousness, so that Nirvana may be realised and the door opened to the Highest Reality—our Essential Nature.

The Buddha constantly exhorted His disciples to prevent Karmic thought from arising. He said, "If an earnest person has roused himself if he is not forgetful; if his deeds are pure—i.e., non-willing; if he restrains himself, then his glory will increase."

Therefore, let us forget the past, let us put the past behind us, let us commence today to build our lives intelligently and thus redeem ourselves from Samsara. We have the key—Thought. Let us remember that we cannot rise higher than our thoughts; that we cannot sink lower than our thoughts; that as we think, so we are; for did not the Buddha say "All that we are is the result of what we have thought, it is founded on our thoughts, it is made up of our thoughts ?"

WESTERN BUDDHISM

By J. F. McKECHNEI

IT is a peculiarity, perhaps also a necessity, of the conquering progress of Buddhism throughout the countries of the Orient, that in those various countries it has assumed in each a slightly differing form, has taken on a slightly different tinge or complexion in the manner of its presentation, accordant more or less with the character of the new people among whom it thus has spread. This could hardly be otherwise. Just as every nation or people has a particular and characteristic garb in which it dresses its physical body, which is generally the one found by long experience to be that best suited to the country and climate of such a people or nation, so in a sense each nation or people on the globe, as also each collection of peoples and nations, have developed what might be called a national *mental* garb which is characteristic of their particular mental make up, specially suited to their particular proclivities of mind, and which there is no more reason for asking them to change their physical national costume. Consequently when any new set of ideas is set before any people, they cannot help giving those ideas, when they adopt them, a dress something similar to that in which all their ideas are clothed. They cannot rightly be expected to do anything else.

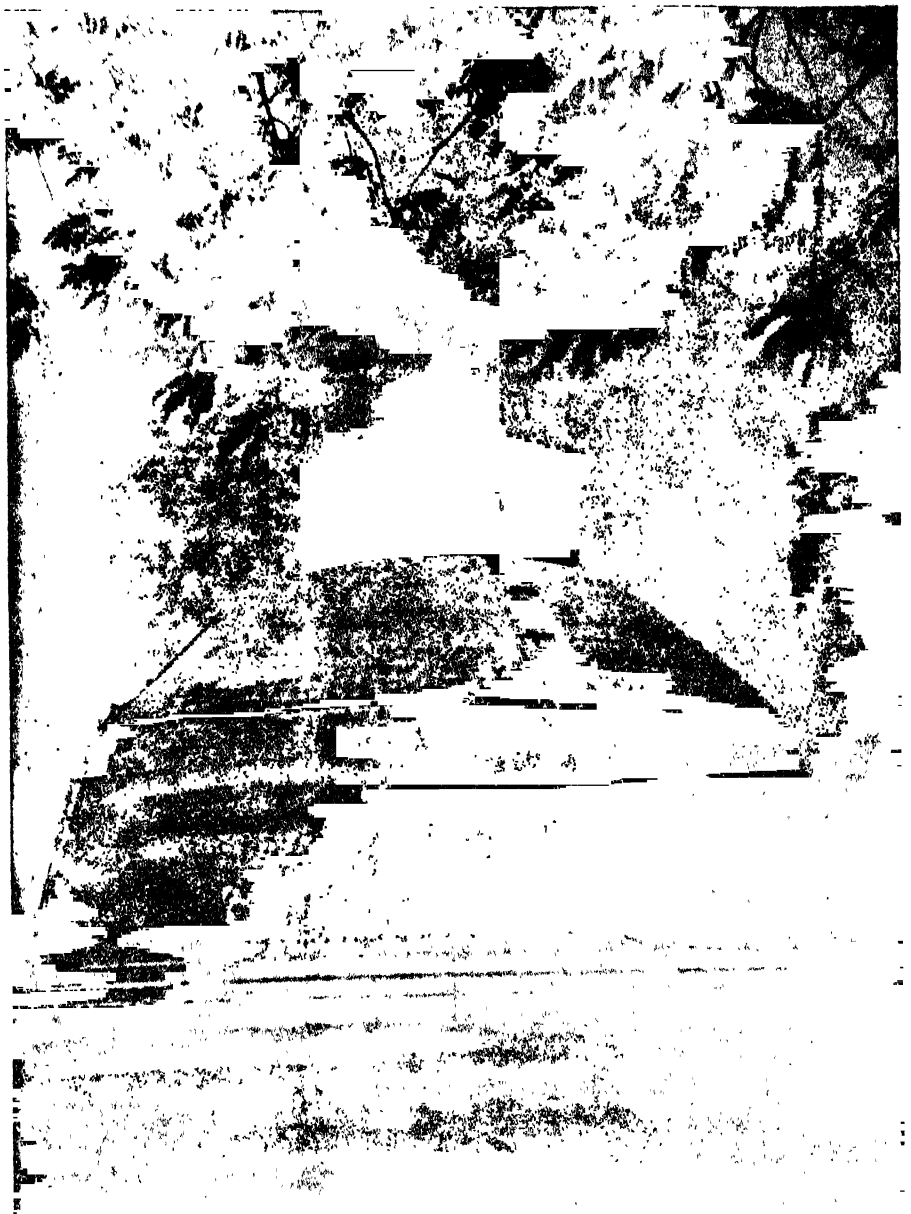
Thus it has been in the history of that set of ideas which we currently call Buddhism. The Buddhism of Burma or Ceylon is not quite the same in respect of the dress in which it is presented, as the Buddhism of China or Japan or Tibet. Indeed, so much so is this the case, that many superficial observers are to be found who maintain that there is one kind of

Buddhism in, say, Burma, and another and a different kind in Japan, calling the former by the name of Southern, and the latter by the name of Northern, Buddhism. Nevertheless, the true knower of Buddhism in both the countries can affirm that there is no difference as regards the actual *matter* of the Buddhism professed in these countries, but only a difference as regards the *manner* of their setting forth. Such knowers can attest that as regards all the fundamental doctrines of Buddhism, identically the same beliefs are held in Burma and Ceylon and Tibet, in Siam and China and Japan.

It will be the same, and must be the same, when, if ever, there arises a full-blown, full-blooded school of Western Buddhism. The West with its strongly pronounced individuality will be bound to impress the stamp of that individuality upon its understanding and expression of Buddhism, just as it has done, and continually does, in regard to everything else it takes up. But in doing so will it hold, will it retain, as faithfully as Tibet and China and Japan have retained, the subject to the law of destruction. In other words, everything in this fundamentals of that Faith underneath all the variety of expressions of that Faith which find currency in these countries ? This is the question that is giving much food for thought, and even anxiety, to some observers of the present day progress of Buddhist ideas in the West, in one quarter and another. For they see that under the name of Buddhism many ideas are being propagated in the West by various individuals, which bear only a superficial resemblance to the teachings of the Buddha in some one detail or other. And it is quite obvious that these individuals have never taken the trouble to inform themselves fully and accurately upon all that the Buddha's message to men imports, but have had their fancy seized by some mere incidental detail of that teaching, and now set it forth to all who will listen to them as if it were one of the main features of the Buddha's message, nay, as if this were Buddhism, the whole of it, the entire message of the Buddha to mankind. In this way, in one and another quarter, vegetarianism, humanitarianism, non-resistance, pacifism, kindness to animals, and so on, have been, and are being presented by enthusiastic believers in these excellent causes, as if the Buddha were merely a distinguished protagonist of these ideas, and nothing more. Such conceptions of the Buddha simply arise from ignorance of the Buddha and what he taught. But the perturbing thing is that though this ignorance wildly prevails, it does not in the least deter the self-assured and enthusiastic vegetarian or humanitarian, or whatever he may be, from assuming that he is possessed not of ignorance but of knowledge of that of which he speaks, and so misleading still more and more people as to the real character of Buddhism as he carries on his enthusiastic activities on behalf of his own favourite ideas. Here most surely, and here more fatally than anywhere else, is proved true the saying that " the most harmful thing in the world is energetic ignorance."

The time, then, seems to have arrived for those who know what the Buddhadhamma is, to have done with all the pleasant complacenies with which they have hitherto regarded—and so seemed to condone, if not indeed to approve—all these various expositions from the lips of the ignorant, of Buddhism as this, that, and the other thing, and to make it clear and beyond all mistaking that Buddhism is not just a sort of amiable anything-you-like that sounds pretty, but a very definite and decided understanding of the nature of life, and equally definite and decided method of procedure in consonance with that understanding. In short, the time has come when Buddhists in the West who are real Buddhists, and not merely persons who for one reason or another have taken a fancy to call themselves such, should make a firm stand for what they know to be the Buddhadhamma, and keep sternly aloof henceforth from all that is not in complete accord with

the Dhamma, since to do otherwise, in the present state of ignorance of true Buddhism which prevails among the general public in all Western countries, simply means to give the impression that they countenance and approve of all these various vagaries of self-styled Buddhists which are all the time being offered to the Western world as Buddhism. Now has come the time when the genuine Buddhist doctrine, the doctrine of the Buddha, must be insisted upon and kept very distinctly apart from all self-styled Buddhism, so as to ensure that when Buddhism does become established in the West, as it is in the Far East, here as there, under all the variety of its expressions in words, it will have at the back the very same foundation of true Buddhist doctrine that it has in China and Japan and Tibet despite all the difference of its outward forms in these countries from the forms prevalent in Ceylon and Burma and Siam.



RUWANWELI DAGOBA AT ANURADHAPURA IN COURSE OF RECONSTRUCTION

In doing this it must be made very clear what exactly are the Buddha, the Dhamma and the Sangha, the three treasures that are precious to every Buddhist for what they are to him, and also if the world only knew it precious and valuable to the world for what are to it, for the function which they discharge in its spiritual economy.

First, it must be made clear and plain that a Buddha, any Buddha, in whatever

era of human history appearing, Gotama Buddha or any other, fulfils to that era, or more exactly to the men of that era, the function of Shower of the Way in the world, through the world, to beyond-the-world. What does that mean ? It means that there is a necessity for men to know the way that will bring them to beyond-the world, which necessity resides in the fact that life here in the world is an unsatisfactory and unsatisfying things. And it means that precisely this necessity is met by a Buddha, the function of such an One being just to indicate from his own certain knowledge of it, the way which will infallibly conduct men to the one sole satisfactory thing there is for them, the getting beyond the world, the attaining of what is called in Buddhist language, Nibbana. It must be made perfectly clear that this is what a Buddha is, and that this is all that he is. It must be set forth plainly, and firmly maintained that he is not a god or deva or member of any kind of theological combination whatever, however plausibly conceived by any worshipper of any god: that he is not an avatar or imbodiment of Visnu or anybody else in any trinity of Hindu or non-Hindu origin. It must be positively maintained that he is just what he is and nothing else the setting-forth of the way to beyond-the-world, the pattern in his own person of one who has travelled that way to its perfect end, and therefore by that fact the superior of all gods since these, just because they are gods, by that fact show themselves to be still in the world, that is, universe, in some sphere or realm of the same, however lofty, and so, still very far away, notwithstanding the lofty position of some of them, from having transcended the world, from having overcome in themselves the craving for its pleasures, which in their case precisely as in that of all other living beings, has bought them to the particular position they occupy in the world or the universe.

The next thing that must be made and kept perfectly clear is the nature of the Dhamma. It must be set forth so plainly as to be beyond possibility of mistake that the Dhamma, that is, the doctrine declared, made known, by a Buddha, is the full and complete statement for all practical purposes, of the way by which the beyond-the-world may be reached by any and every man, the sure and certain indication of the method whereby the world may be transcended :—this, all this, but nothing else whatever. It must be made clear and kept clear that it is not a system of theology or cosmology or philosophy or any " ology " or " osiphy " of any kind whatsoever, but is quite plainly and simply a way, a method of *doing* something; and that being this, a method of doing something, it has no concern in themeslves with any species of theories or views that may have arisen or in the future may arise, or at present may be current in the minds of men concerning any matter apart from the one urgent necessity of men the finding of the way to beyond-the-world. It must be made and kept perfectly clear that all attempts by this or that one, in this or that quarter, from whatever motive well-meaning or ill-meaning, to make out a connection between it any theory or view of the world and its construction, are simply beside the mark, since its primary concern is not with the world at all but simply and solely with the way to transcend the world, hence takes cognisance of that world only in so far as is necessary in pointing out the way to its transcending, and not an iota further. In short : the true Buddhist as distinguished from the pseudo-Buddhist in all his unfortunately many varieties, will have to insist upon that old characterisation of the Dhamma by the Buddha himself as a raft, as a means of escape, a method of crossing a river; as something therefore to be used, worked with hands and feet (as the Buddha's own words put it), in order to get the good of it, in order to fulfil the one purpose for which it has been made. He will have to insist and keep on insisting, as often as others try to make out that it is only one more system of thought to be classified and put away in its appropriate pigeon-hole among other systems, that it is a means to an end but that end the great-

est, and in truth, the only truth one which makes universal appeal to men the ending of pain, and is therefore a means which is the greatest and most important that has ever been offered or ever can be offered, to the care of mankind.

The third thing which must be kept clear and distinct before men's minds when they approach the study of Buddhism is the position of the Sangha, since the Dhamma, as just shown, is a practical affair, it is only to be found in concrete, actual form where it is fully practised; that is to say, it is only to be found in its fullness in men who fully practise it. And the men who fully practise the Dhamma and thus furnish it with its concrete manifestation as an actual fact among the other facts of the world are, in their collectivity, what we call the Sangha or Assembly, So far in Western Buddhism but little remark is made of the Sangha, partly because it has not yet appeared in force, in its current form of wearers of the Yellow Robe, livers of what the West calls the "monkish" life, and partly because its presence is not particularly desired, or its significance fully appreciated in the West. If, however, Western Buddhists or pseudo-Buddhists should ever begin to theorise and speculate upon the nature and function of the Sangha, then it would become the duty of the genuine Buddhists, whether of East or West, to point out and maintain the clear distinction that obtains between the conventional and externally observable Sangha, and the real Sangha which, as the Pali books say, is worthy of all the honour and respect and homage that men can pay it, being the richest field for the sowing of meritorious deeds that there is in the world, this latter real Sangha consisting of these who do truly and in fact walk the way that leads to the overcoming of the world, the conquering of its attracting power. They will point out that while it is open to any one possessed of the necessary number of years in the Order of the Yellow Robe to admit any one to that Order who can comply with few necessary requirements for admission to that Order, it rests with the man himself, after that admission, as to whether he shall pass on and become one of real Sangha that is the third of the splendid treasures the world holds, such Sangha being the company of those who in deed and truth present the fully glory of the Dhamma in the persons of these who embody that Dhamma in the only manner in which it can be embodied, in human lives. In doing homage to such, the ordinary man of the world is admitting the greatness of their aim and achievement in treading that higher Eightfold Path which he also in his turn expects one day to tread when, in this or some other lifetime, he has grown ripe for such effort. Till that time comes, as being the next best thing he can do, he supports with the necessaries of physical life that is, with food, clothing, shelter and medicine those who are living that higher life, and considers himself privileged in being permitted to do so. What indebtedness may be involved in such giving, so he considers, life not on the side of the receiver of the gifts but on the side of those who are allowed to make sins thus they are allowed to contribute their little shares towards the Dhamma in actual, visible form.

And so, to sum up: If by Buddhists in the West, these three treasures of their Faith, the Buddha, the Dhamma and the Sangha, are clearly defined to themselves and firmly and uncompromisingly maintained to others as respectively, the Teacher of the way to beyond-the-world, the positive Teaching or Instruction as to that way and its following, and the Company or Assembly of these actually are treading that way, then whatever else Western Buddhism from time to time may add to them upon its own by-paths of thought speculation, it will not be likely to stray very far from the fundamental teaching called Buddhism as it is recorded in the Pali Canon. And on the positive side, it will be able to pick up and fondle one or another idea of oriental flavour and call it Buddhism which at present seems to be a favourite pastime in various circles in the West.

FOREIGN NEWS.....*India, Europe and Far East*

Custodian For Buddha Gaya

CALCUTTA

THE Annual Meeting of the Indian Mahabodhi Society passed the following resolution on Feb. 16: "The Society learns with deep regret that the post of custodian of the great Buddhagaya Temple has been abolished and that the entire management of the temple has now been given to the Mahant of Buddhagaya without consulting the wishes of Buddhists who are deeply interested in the safety and preservation of the temple."

The meeting also protested against the alleged plantation of plantain trees among the stupas round the temple thereby exposing the old monuments to sure destruction.

The meeting urged on the Government of India to re-appoint the Custodian so as to prevent damage being done to one of the most ancient and most historic temples in India, which is looked upon by the entire Buddhist world as its central shrine.

Buddhist Temple For London

LONDON

THE site for the erection of the proposed Buddhist Temple in London was selected near Regent Park, London, N.W.1., attached to the Buddhist Mission in London. The Secretary of the Mission, Mr. S. Daya, accordingly made an application to the L.C.C. to secure permission to build the temple at the site. The L.C.C. has now replied refusing to grant permission to build the temple at Regent Park or anywhere in the London area, as the neighbours in the district, it is feared, would raise objection to ceremonial noises.

Mr. Daya said he communicated the refusal of the L.C.C. to the head-quarters of the Mahabodhi Societies at Colombo, and suggested the erection of the proposed temple somewhere in the suburbs provided the Suburban Borough Council raises no objection.

World-Famous Hall of Lohans Destroyed By Fire

SHANGHAI

THE world-famous Hall of Lohans, the home of 518 images of immortal Buddhist disciples, has been completely destroyed by fire.

This hall has been for many years one of the most renowned attractions of the historic Linying Temple in Hankgchow, about 40 miles south of Shanghai.

It was built in the late days of the Ming Dynasty and completed in the early days of the Manchu regime; the hall and the images were about 300 years old. The loss is irreparable.

The fire is believed to have been caused by the ignition of the silk awnings covering the images. Owing to the dry weather and the inferior fire-fighting equipment the flames spread rapidly and soon enveloped the whole structure.

For a time the main temple was threatened and the flames were only cut off after the structures linking the burning hall with the temple were demolished.

The Linying Temple is one of the oldest monasteries in China. It was a centre of worship as early as the Sung Dynasty (960 1127).

Congress of Religions at Calcutta

LONDON

SIR Francis Younghusband has accepted an invitation from the Ramakrishna Centenary Celebrations Committee to attend a Congress of Religions at Calcutta on March 1st. Sir Francis will represent the World Congress of Faiths, which held its conferences in London last July.

Now a Monk in Tibet One Time a Hollywood Writer

NEW YORK

GARRET FORT, highly-paid Hollywood scenario writer, and favourite dinner party guest, is a monk in Tibet, where "everything he once held dear—fame, fortune, the earthly pleasures of the flesh—seem empty compared with the exalted meditation achieved in this haven of infinite silence."

The letter in which he writes these words is written to Marina Passer, English actress in Hollywood, and is the first that has been heard of him since he disappeared a year ago, leaving a half finished script on his desk in Universal Studios.

He has revealed to Mrs. Passer that he is leading his new life because a well-known director's actress wife with whom he fell in love refused to leave her husband for him.

"There's never a word spoken here," he writes, "but we are permitted to write an occasional letter to friends outside.

"I am perfectly happy in a beautiful white castle high in the hills. There's no yearning to return to Hollywood and to things I once loved.

"The freedom I have found from suffering is too realistic to be short-lived. I shall never return. I have found contentment."

Short, stoutish Garret Fort, wise-cracking scenario writer was lonely, there made a hit with women, suffered because he could not impress them.

Lady Marguerite Strickland, twenty-three-year-old daughter of the Earl of Darnly who met Fort on

FOREIGN NEWS.....(Continued)

her honeymoon trip to Hollywood two years ago, described him and his eager friendship after an accidental meeting.

She said: "We met him in the Vendome Restaurant. He was extremely kind to us, entertained us several times."

Fort had been married, divorced some time ago.

He was always searching for some single friendship. He was unlucky in love.

Fort writing to Marina Passer, English actress friend in Hollywood, said that he "rejected the earthly pleasures of the flesh for the meditation achieved in this haven of infinite silence." He said that his reason for disappearing was that he was in love with the wife of a well-known director. She did not return his love.

"Measured" Intelligence of 35,000 People

TOKYO

THE Japanese have the highest intelligence among Oriental peoples and nearly the highest in the world, claims Dr. Kanichi Tanako. He has taken psychological measurements of 35,628 persons in Japan, China, Korea, Manchuria and Formosa.

He reports that the Japanese have an intelligence index of 49, Koreans of 39 and Manchurians of 37.

Buddhism and Hinduism Saranath Dharmasala

BENARES

THE opening ceremony of a large Dharmasala, for the use of Buddhist pilgrims from various parts of the world, in front of great Buddhist temple, Mulagandhakuti Vihara at Saranath, was performed by Mr. Chen Chang Loh, Consul-General for China.

The function was held in the presence of a large gathering of Buddhists and Hindus. Pandit Malaviya presided.

A welcome address was presented to the Consul-General on behalf of Sanatanists, Sikhs, Jains, Buddhists, Arya Samajists and followers of Arya Dharma.

Mr. Devapriya, General Secretary of the Mahabodhi Society, in his welcome speech, said that Mr. Chen Chang Loh had come there as the honoured representative of a great country whose civilisation was as old as that of India. China and India had many things in common and the problems that both countries had to face were very much similar. After the introduction of Buddhism in China, both countries had come closer and established religious, cultural and even commercial bonds which had persisted for centuries. He hoped the Chinese Consul-General's presence there might be the beginning and revival of those cordial religious and cultural relations. The Dharmasala was the embodiment of brotherliness which Hindu India felt for Buddhists of all countries.

Seth Jugulkishore Birla observed that the teachings of Dhamnapada and the Gita were essentially the same. He hoped that the followers of the Arya Dharma, such as Sanatanists, Sikhs, Jains, Buddhists, Arya Samajists, etc., would promote brotherly feeling. The Dharmasala was a purly Hindu and Buddhist structure and Saranath was a place of pilgrimage for 70 crores of Hindus and Buddhists from all parts of the world.

Pandit Malaviya said that Buddhism was not a different religion from Hinduism but one aspect of it. Both Hindus and Buddhists should promote brotherly feeling and rise together and tell Europe that spiritualism was higher than materialism. He said that Hindus believed that God dwells in all and created compassion, which was the important teaching of Buddhism.

Performing the opening ceremony, Mr. Chen Chang Loh observed, "We are still paying dearly for the last conflagration and we move dangerously to the threshold of another even graver conflagration. Let devoted followers of the great Arya Dharma rise to the occasion and out do their ancestors in every department of activity. The immensity and gravity of the task call for Herculean efforts and divine self-sacrifice.

"I am profoundly convinced that Hinduism cannot and should not live without Buddhism and vice versa. That Lord Buddha had broadcast the hidden truths of the Vedas none can gainsay. What matters is how the healing waters of the great Arya Dharma are being conveyed for the good and welfare of Gods and men. Whether they be carried in Buddhist or Hindu vessels, it is the selfsame Dharma that people receive."

The Consul-General drew attention to the essential oneness of Buddhism and Hinduism and the probable connection of the ancient Chinese virtues with Arya Dharma. The Chinese owed a heavy debt to India for the everlasting truths and imperishable influence of the teachings of Lord Buddha. There was universal desire among Buddhists to receive Buddha's teachings and place them in proper alignment with Hinduism.

Twenty Months Stay in Tibet

CALCUTTA

MESSRS. Ronald Kaulback and N. J. F. Hanbury Tracy have reached Calcutta after nearly twenty months' stay in Tibet. They entered Tibet in May, 1935, from Northern Burma and left the country via Sadiya (Assam border) just before Christmas. They spent their time

FOREIGN NEWS(Continued)

mostly in the Salween Valley where they surveyed an area of approximately 50,000 square miles and made entomological and botanical collections.

They received splendid treatment from the inhabitants of the country and lived on the food obtained in the country.

Y.M.B.A. Carnival In Aid of Fort Branch

THE Y.M.B.A. Carnival this year concluded its four-day program on March 1st. This was the second occasion on which this association held a carnival to collect funds to establish a branch in the Fort.

This year's Carnival was held on a grandeur scale than the previous one. Thousands of Buddhists patronised the show. Sir D. B. Jayatilaka, the President of the Y.M.B.A., Mr. W. W. Jayasinghe, the Carnival Secretary, Mr. H. S. Gunasekere, the Secretary of the Y.M.B.A. and Mr. V. S. Nanayakkara, the Treasurer of the Association, assisted by a large number of ladies and gentlemen spared no pains to make the Carnival the success it was.

It is expected that the nett proceeds from the Carnival will be about Rs. 12,000.

Ordained at Island Hermitage Dr. M. E. F. Bruno From Germany

BERLIN

DR. Maximilan E. F. Bruno, who used to be an Assistant Commissioner in the Ministry of Provisions in Germany is shortly leaving for Ceylon to enter the Buddhist priesthood.

Dr. Bruno is 52 years old and is descended from an aristocratic family which settled down in East Prussia centuries ago. He was educated at Koenigsberg and specialised in economy, natural science, philosophy and law in the Universities of Berlin, Marburg and Jena and was awarded the Ph.D. by the last-mentioned University for an essay on the theory of valuation. During the Great War he served as an Assistant Commissioner in the Ministry of Provisions under Professor Holmann, the great economist. Later he was commissioned to deliver lectures on economics and subsequently assisted in the reconstruction of the Ministry of Finance. Since 1926 he has been engaged as a syndic at Berlin and also had a private office for advice in the matter of taxes and economics.

A casual remark made by his teacher at Koenigsberg, who was a pupil of Kant, turned his attention first to Buddhism. His teacher, it appears was speaking of the victorious march of Alexander the Great from Macedonia to India and referred to India as the land of religions and also added that German scholars were interested in Buddhism and Hinduism.

That casual remark made when he was a boy of thirteen created a deep impression in his mind. He pursued his University education and during his leisure hours read whatever he could of Buddhist literature. Towards the end of the Great War he read Dr. Dahlke's translation of the "Dhammapada" and was subsequently invited by Dr. Dahlke to his "Buddhist Home" in Berlin. During this period he also studied Pali.

In 1927 he studied the "Paticia-sammupada" and that was the last turning-point in his life towards Buddhism.

Since that period he had been delivering lectures on Buddhism at various places including Locarno and some of the German universities.

After the death of Professor Dahlke he succeeded him in charge of the Buddhist Home at Berlin.

[Dr. Bruno was ordained a Buddhist *Samanera* on Feb. 21st, at the Island Hermitage in Bajgama by the Ven. Nayanatiloka Thero. He was given the name of Bhikkhu Nyana-Bruhano.—Ed. B.]

Proposed Temple Levy Conference to be Held Shortly

A CONFERENCE will shortly be held between the Executive Committee of Home Affairs and representative high priests from both the Kandyan and the low-country provinces to consider the proposed Temple Levy for meeting the expenses of the working of the Buddhist Temporalities Ordinance by the Department of the Public Trustee, as well as certain other difficulties which have arisen in regard to the working of the Ordinance.

For instance a vacancy which has occurred in the Atamasthana Committee cannot at the moment be filled owing to the fact that the High Priest of Sri Pada is one of the members of the elective body. At the present moment there is no acknowledged High Priest of Sri Pada although there are two contestants to that office.

As regards the proposed Temple Levy, the present position is that the Departmental Committee appointed to report on the working of the Public Trustee's Department reported last year that the expenses incurred for auditing the accounts of various temples should not be met from general revenue.

After the publication of the Report of the Departmental Committee, it was proposed to submit a report to the State Council, but so far no agreement has been arrived at with the principal parties concerned.

LOCAL ACTIVITIES Colombo & Outstations

Wants to Become a Bhikkhu
Indian Engineer Forsakes Family

AN Indian electrical engineer of Benares, Suhrit Ranjan Roy, aged 30, has arrived in Ceylon to become a Buddhist priest

He belongs to a wealthy Bengali family of Hindus and owing to his change of faith has been cut off from his inheritance

Suhrit Ranjan Roy was a class mate of Krishnamurti, the Theosophist divine, and was present when Mrs Annie Besant picked him out of the class to become leader of the Theosophical movement.

He was also at the same college as Rukmini Devi, wife of Dr Arundale

He has been a student of Christianity, Islam and Buddhism, and in addition to English and Bengali, he speaks Arabic, and Persian

He has several sisters graduates of Calcutta University

He is the first member of Brahma Samaj, the body founded by Raja Ram Mohan Roy, to become a Buddhist. He accepted Buddhism at Mulagandhakuti Vihare and will now enter the order under the Ven Vajiranana Nayaka Thero at the Vajiraramaya Temple, Bmabalapitiya.

All-Ceylon Buddhist Congress

AT the first meeting for the year of the Executive Committee of the All-Ceylon Congress of Buddhist Associations, held at the Ananda College the following office bearers and a Committee of 50 were elected for the year 1937 :—

President : Mr. H. W. Amarasuriya;

Vice Presidents Dr G P Malalasekera and Mr Neville Perera,

Joint Hony Secretaries Mr D S Wijayasinghe (re elected) and Mr T R Dharmasena

Hony Treasurer Mr M C Jinadasa,

Hony Auditor Mr G C Nanayakkara

It was resolved that copies of the three resolutions unanimously adopted at the last session held at Rajamaha Vihara Kelaniya, be forwarded to the Chief Secretary, the Minister for Home Affairs and the Minister for Education

High Priest of Three Korales

THE Right Rev Kumburugahaliya Pannananda Principal of Vidyalankara Pirivena Bellanwila Horana is now Chief High Priest (Adikarana Sangha Raja) for Padukka, Hewagam and Raigam Korales

Rev Hermetigala Dheerananda Navaka Thera, the secretary of the Malwatta Chapter, Kandy, presided over a meeting held recently at which several speakers offered their felicitation to the new High Priest They referred to the many services, national, literary and religious, rendered by the High Priest, and expressed the hope that he would be spared to enjoy higher appointments and to render greater service to the country and the religion

At the meeting, the act of appointment (Sannasa) was read by Ven Chandrajothi

Central Y.M.B.A. Annual General Meeting

THE Annual General Meeting of the Young Men's Buddhist Association was held on Feb 20th at the association hall with the President, Sir D B Jayatilaka, in the chair

Sir Baron welcomed the members who had come, in large numbers to that meeting which was their 38th annual one

The minutes of the last annual general meeting and of a special general meeting and the report and the balance sheet were then adopted

The Chairman commenting on the report said that they should be satisfied that a good year's work had been done Although a large number of members had been removed from the roll many had joined at the various meetings It was better to have members who took a real interest than a large number who did not

The financial position of the Association was quite sound although the balance was only Rs 600 odd

The expenses with regard to the religious examinations were also growing but that was a very good piece of work they were doing

A great success was the religious examination they conducted That examination was held at 282 centres and 14,580 children took part in it That was an enormous task but thanks to several ladies and gentlemen who took a great deal of interest they were able to carry it on They had been conducting those examinations for the last 16 years.

The election of office bearers then took place

Mr W A de Silva was elected Chairman pro tem and the following were elected —

President Sir D B Jayatilaka

Vice Presidents Messrs W A de Silva, A E de Silva, R L Pereira, D S Senanayake and E A. L. Wijeyewardene (Re elected)

Secretary Mr H S Gunasekera (Re elected)

Treasurer Mr V S Nanayakkara (Re elected)

Committee of Management —

Messrs A Kuruppu, D. N. Hapugalle, J. N Jinendradasa, Muhandi-

LOCAL ACTIVITIES (Continued.)

ram G. J. Silva Kulatilake, W. F. Abeykoon, Rajah Hewavitarne, N. J. Wimalasena, C. L. Perera, Gate-Mudaliyar G. F. Perera, T. B. Dissanayake, D. N. W. de Silva, D. T. Jayasekera, Mudaliyar Herod Gunaratne, M. D. R. Perera, D. L. Dissanayake, P. de S. Kularatne and W. W. Jayasinhe.

Royal Monk Who Lived at Kotahena

IN commemoration of the death of the Rev. Jinawarawansa, the Siamese Prince Priest, who lived at the Deepaduttamaramaya, Kotahena, a ceremony was held on Feb. 8th in the temple. The Prince, who was known as Prince Prisdang, of Siam, died in March last in Siam and the ceremony at Kotahena coincided with the cremation of his remains in Siam. After his ordination the Prince lived for several years in the Kotahena temple.

The Kotahena ceremony began with a "pahan pinkama," after which robes and other gifts were presented to a number of priests headed by the Ven. Lunupokune Dhammananda, Nayaka Thero. This was followed by a sermon by the Ven. Welitara Suddhassana, Nayake Thero.

Y.M.B.A. For Nawalapitiya Inaugural Meeting

THE inaugural meeting of the Nawalapitiya Young Men's Buddhist Association was held on Feb. 21st at the Anuruddha College hall.

The election of office-bearers resulted as follows :—

Patron : the Rev. M. U. Kaweeswara;

President : Mr. R. B. Naish;

Vice-Presidents : Messrs. G. G. Punchihewa, D. Amaratunge, A. H. T. C. de Silva, C. E. J. Alles, D. C. Amarasinghe and M. C. Fernando;

Secretaries : Messrs. R. E. Jayatilaka and K. R. Miguel;

Treasurer : Mr. D. Sumanadasa.

A Committee consisting of Dr. A. M. Samarasinghe, Messrs. R. E. Jayatilaka and K. R. Miguel, was appointed to draft the constitution.

Central Y.M.B.A. Annual Dinner

AT the annual dinner of the Y.M. B.A. held at the Association Hall at Borella on Feb. 20th Sir Baron Jayatilaka presided.

Covers were laid for 85.

After the royal toasts, Mr. W. Duraiswamy, Speaker of the State Council, proposed the toast of the Y.M.B.A. in the course of which he complimented the Y.M.B.A. on the rapid strides it had made in the course of 38 years.

He also paid a tribute to the religious work that had been done by the Association.

The General Secretary of the Association replied.

Mr. I. B. Dissanayake proposed the toast of the guests—coupling the names of Mr. Duraiswamy, Prof. Marrs, Mr. A. G. Ranasinghe and Mr. H. M. Macan Markar.

Prof. Marrs, in reply, spoke in eloquent terms of the work done by the Association—particularly in the matter of religion—and referred to the rightful place that religion should occupy in the life of a residential University.

Mr. H. M. Macan Markar, in proposing the toast of the Chairman, referred to the valuable services which had been rendered to the country by Sir Baron Jayatilaka.

He expressed the hope that Sir Baron would be spared until he succeeded in his escorts to unite all communities and thus obtain all that this country required in the way of reforms.

Sir Baron Jayatilaka, in reply, thanked Mr. Macan Markar for the kind references made by him.

New Buddhist Association For Tangalle

THE inaugural meeting of the Tangalle Buddhist Association was held recently at the Sri Rahula Buddhist School with Mr. C. A. Wickramasuriya, proctor, in the chair.

The following office-bearers were elected :—

Patrons : The Revs. Pandita Wilipatanwilla Dipankera, Principal of Gautama Vidyalaya Pirivena, Tangalle; Piyatissa Nayake Thero, incumbent of Jayasumanaramaya of Seenimodera; Dhamma Tileke, of Tangalle; and M. M. Peris; President : Mr. C. A. Wickramasuriya; Vice-Presidents : Messrs. H. D. Ratnatunge, and D. P. Atapattu, and Muhandiram M. Ediriweera; Joint Secretaries : Messrs. R. G. W. Nilaweera and Savoris de Silva; Treasurer : Mrs. M. N. Peris; Executive Committee : Mrs. C. A. Wickramasuriya, Mrs. H. D. Ratnatunge, Mrs. D. A. Jayawickrame, Mrs. D. P. Atapattu, Mrs. Weerasekera, Mrs. Clera Wickramasinghe and Messrs. D. A. Jayawickrame, S. W. Edirisuriya, D. M. Wannigama, Alexander de Silva, D. L. Wickramasinghe, Marshel de Silva, B. Kurukulasuriya, W. C. Obeysinghe and D. P. Amerasinghe.

Buddhist Call to Religion Lesson of the Past

THE Sri Lanka Uposatha Seela Samudawa has issued an appeal to the Buddhists of Ceylon calling on them to observe the eight precepts.

LOCAL ACTIVITIES(Continued)

They claim that discord and suffering are the result of the neglect of these precepts and point out that Ceylon was at the zenith of her prosperity when her kings and ministers observed those duties.

New Temple Ceremony "International" Gathering

IN ideal weather and in the presence of a large gathering, which Sir Baron Jayatilaka described as international, the foundation stones were laid on Feb. 16th with due ceremonial, of the Abhinawarama Temple. Those who laid the stones were Sir Baron, Mr. A. R. T. Gibbon, Mr. T. Ono and Mr. T. Etcho.

In the course of an address Sir Baron Jayatilaka exhorted those present to avoid divisions and work unitedly. He thanked the European community for help rendered towards the Buddhist cause, and said they should appreciate the good work done by Buddhist priests among the villagers. He expressed his pleasure with the Sergeant in charge of the Police Station with whom the idea of building this structure originated and wished the other members of the Police Force would follow this example. If all members of the Force took to heart the reform of the wrong-doer that would assist in reducing crime.

The other speakers were the Revd. Ratnapala Dhuruvanda, Mr. Etcho, Mr. Peri Sundaram and Mr. Gibbon.

It is expected that the work will be completed in six months.

Electric Lights For Isurumuniya One of The Oldest Rock Temples in Ceylon

THE Isurumuniya Temple in Anuradhapura, one of the oldest and most picturesque rock temples in the Island, is now equipped with electric lighting.

The work of installing the electric lights was started some time ago and has just been completed.

Like all other Buddhist shrines in Anuradhapura, Isurumuniya was buried in earth for a number of years and was restored by a Buddhist monk about a hundred years ago. It is said to be the first of the shrines in Anuradhapura to be thus recovered.

Ananda College Improvements to Cost Rs. 6,000 Adyar Debt Reduced

OUT of a total debt of Rs. 34,000 to the Theosophical Society at Adyar, Ananda College had been able to pay Rs. 17,000 out of the recently organised Jubilee Fund. It is also proposed to pay a further sum of Rs. 8,000 from the Carnival Fund.

This was announced at a meeting of the Ananda College Old Boys' Association.

Mr. P. de S. Kularatne, the Principal of the College, presided and there was a large gathering of members.

After the report and accounts of the Association had been adopted the Chairman announced that about Rs. 11,279 had been spent in connection with the Carnival organised recently on the occasion of the College Jubilee. The income derived from the Carnival was about Rs. 26,378 and the balance left was about Rs. 15,000. The accounts would be submitted to a public auditor after which they would be published. He thought that out of that sum a small amount of about Rs. 1,000 should be kept to the credit of the Association.

He then made the announcement mentioned earlier and added that he proposed to spend about Rs. 6,000 from the Carnival Fund in certain improvements to the College and in the construction of four class-rooms.

The College, he said, was urgently in need of more class-rooms and he had to refuse admission to boys owing to lack of accommodation.

The Chairman's proposals with regard to the payments to Adyar, the Rs. 6,000 needed for the improvements to the College and the reserve of Rs. 1,000 for the credit of the Association were approved.

Ceylon's Next Governor Successor to Sir Edward Stubbs

IT is officially announced that Sir Andrew Caldecott, Kt., C.M.G., C.B.E., the Governor of Hong Kong, has been appointed to be Governor of Ceylon in succession to Sir Edward Stubbs, G.C.M.G., the present Governor.

A cablegram from the Secretary of State for the Colonies intimating that the King has been pleased to make this appointment has been received by the Governor.

The new Governor of Ceylon, who is fifty-three years of age, has been the Governor and Commander-in-Chief of Hong Kong since December, 1935.

Prior to his appointment as Governor of Hong Kong, Sir Andrew was Officer Administering the Government of the Straits Settlements and High Commissioner for the Malay States.

For Coronation Ceylon Party

MR. W. Duraiswamy, Speaker of the State Council, and Sir Baron Jayatilaka, Leader of the House, have been selected to represent the Ceylon public at His Majesty's Coronation, states a Queen's House communique.

The Ceylon Defence Force will be represented by Lieutenant-Colonel F. Gunasekera, Officer Commanding the Ceylon Medical Corps, Lieutenant-Colonel O. B. Forbes; Officer

LOCAL ACTIVITIES. (Continued)

Commanding the Ceylon Garrison Artillery, one non commissioned officer of the Ceylon Light Infantry, and one non commissioned officer of the Ceylon Planters Rifle Corps

To Win Back Buddha Gaya Monk to Enlist Support in Burma

THE Rev Sumiththa, an Indian Buddhist monk, after a sojourn of eight months in Ceylon has left for Burma

Rev Sumiththa came to Ceylon with his teacher the Italian Monk Rev Lokanatha While in Ceylon he stayed at the Jethawanaramaya Temple in Kotahena

From Burma he will proceed to Chittagong to visit his aged father and mother and return to Ceylon

Rev Sumiththa hopes to enlist the support of prominent Buddhists in order to organise a struggle to win back Buddhagaya for the Buddhists The object of his visit to Burma is to interview several Burmese merchants in Rangoon in this connection

Vesak and Mercantile Clerks Holiday Demanded

AT a meeting of Buddhist mercantile clerks held at the Ceylonese Refreshment Hall for the purpose of representing the necessity of declaring the Vesak full moon day a holiday for the employees in all mercantile firms, a committee was appointed, and it was resolved to obtain the signatures of all Buddhist employers and other sympathisers and submit a petition to the Ceylon Chamber of Commerce through the Congress of Buddhist Associations

Buddhist Property Advisers

THE following have been appointed members of the Committee of Advisers under the regulations of the Buddhist Temporalities Ordinance —

Mr J C Ratwatte (Paliegampaha Adigar), Gate Mudaliyar Tudor D N de S Rajapaksa and Mr P B Dulandulame (Ratnahatmaya, Nuwaragam Palata, North Central Province)

Nationalism and Buddhism

THE view that nationalism and Nationhood could never be divorced from the national religion was expressed by Mr S W R D Bandaranaike, Minister of Local Administration, at the opening of the new temple library at the Dharmasastrodaya Pirivena Tumbovila on Feb 20th

Mr Bandaranaike observed that Buddhism appealed to one's intellect and was to be lived and not merely talked of

According to history the fortunes of the nation waxed and waned with the changing fortunes of Buddhism. Nationhood could never be divorced from the national religion They were indebted to the Buddhist clergy for handing down the Doctrine to succeeding generations including themselves

Libraries of that type had played no mean part in the literacy and spirituality of the nation The very fact that a non Buddhist had been called upon to declare that Library open and to preside over that meeting showed the breadth of the Buddhist mentality. It was a matter for pride to him as a Buddhist

Polish Professor of Pali Visits Ceylon

PROFESSOR Helena Wilman Grabowska, an eminent Polish Professor of Pali was in Colombo recently Formerly Professor of Sanskrit and Pali at the L'Ecole des Hautes Etudes (Paris), she is now attached to the Cracow University She is on a visit to the East in connection with Ramakrishna Centenary Celebrations and is engaged in writing a book on "The History of Buddhism in India and Ceylon"

Dr Grabowska is a keen research student of Indian religious beliefs. Her researches in the East are largely directed towards making the Indian and Sinhalese culture, and philosophy better known in Europe where, she believes, the great hidden truths and mysteries and the wisdom of the East are but inadequately understood

During her stay in Ceylon she has visited Anuradhapura, Polonnaruwa and Sigiriya and was greatly impressed with the archaeological remains in those buried cities.

Ceylon's Coronation Stamps

THE portraits of both King George VI and Queen Elizabeth are to appear on special Coronation stamps for Ceylon, and the rest of the British colonies

The Coronation issue, which will consist of three denominations in one common design, will be on sale from May 12th, the day of the Coronation, until the end of the year

Keen Student of Buddhism Passes Through Colombo

MRS M Bailey, a keen student of art and a Buddhist, arrived in Ceylon early in February. She is on her way to China to study Chinese arts and crafts and Buddhism.

She embraced Buddhism in 1930 having been attracted to it by the talks she had with Rev. P. Vajiranana who was then in London.

Printed for the Editors "The Buddhist" by A. J de Silva at the Webco Press of Messrs. W. E. Bastian & Co., Hyde Park Corner, Colombo.

THE BUDDHIST

"Sila Paññanato Jayam"

VOL. VII | Published in Colombo New Series | MARCH 24-81 1937 | Registered as a Newspaper at the G. P. O. | No. 11

REFORM OF THE SANGHA

OF late much correspondence has appeared in a certain section of the vernacular press on the reform of the Sangha. Some think that the reform should begin with one section of the community, namely the Sangha, while others hold that the laity must be reformed before the reformation of the Sangha should be attempted. As for the issue at discussion itself there is to our mind little room for difference of opinion. Some reform in the Buddhist community is desired by all. Both parties, we think, are taking a partial view of the question. What we need is a real reform of the whole community—both the Sangha and the Upasaka. Let us not then waste time hair-splitting on the exact point where reform should begin. The Bhikkhu and the Upasaka are so interrelated that any important change in the one must necessarily react on the other. What is urgently necessary is to begin reform somewhere instead of wasting time on futile discussions.

CHINESE TRIPITAKA

BUDDHISTS and Buddhist scholars all over the world will be interested to learn that an association has been formed in China to undertake the printing of a Sung edition of the Tripitaka in Chinese, an unprecedented event in the field of Buddhist literature.

Five hundred sets will be printed from the photographic reproductions, of which two hundred and fifty sets are offered for sale. In order to preserve its original form, the pages will be photographed and reproduced by lithographic process. The size of the text will be reduced to one-fifth of the original. The complete set will consist of about 600 volumes. Expert photographers have already been sent to Sian to begin the work and it is estimated that the publication will be completed very soon. We trust that the efforts of the new association to circulate this valuable collection of Buddhist canonical writings will not only be supported by Buddhists but also by art lovers, to whom the possession of such a work should be a source of delight.

CHEAPEST DHAMMAPADA

ONE of the members of the Buddha Society, Bombay, has met all the expenses to produce a handy edition of the *Dhammapada* with Devanagari Text and English translation. Professor Bhagawat is heartly to be congratulated on this new production which is the cheapest of the kind so far in the market. Professor Bhagawat is also editing in Devanagari the *Visuddhimagga*, compiled by the celebrated scholar and commentator, Buddhaghosa. What an inspiring piece of work the Buddha Society of Bombay is doing ! This Bombay society deserves every encouragement. Their noble literary efforts will undoubtedly encourage a sound and liberal study of Buddhism by scholars and Indian Pandits in particular.

No Soul Doctrine in Buddhism

By Suhrit Ranjan Roy

THE root teachings of Buddhism are *anicca*, *dukkha*, and *anatta*—impermanance, evil and no-soul. The doctrine of impermanance and evil is accepted in every religion. There can be no need of a religion in a permanant and happy world. The special feature of Buddhism is the doctrine of no-soul. In *Dhammapada* one reads :—

Sabbe sankhara anicca,
Sabbe sankhara dukkha,
Sabbe dharma anatta.

Whatever is conditioned is impermanant, is evil, and whatever is, is without any ego. Dhamma means a 'thing.' The phenomenal world is conditioned (*sankhata*). It is impermanant and evil. Nibbana is unconditioned (*asankhata*). But even this unconditioned Nibbana is without any ego.

In the time of Buddha the contemporary teachers believed either in eternal, indestructible soul or were completely nihilistic. The eternalists held that in man there is some being infinitely conscious, unborn and deathless, who enjoys all the experiences of man but remains uninfected by them. On the other hand the nihilists held that although there was some being of this sort he was destructed with the destruction of the body. Buddhism is neither of the two; nor it is a compromise. It is the doctrine of no-soul.

In the *Anatta Lakkhana Sutta*—the second sermon delivered by Buddha - he said :— "The body, O Bhikhus, is soulless. If, O Bhikkhus, there were in this body a soul then this body would not be subject to ill, 'Let this body be thus, let this body be not thus' such possibilities would exist. But O Bhikkhus, as much as this body is soulless it is subject to ill and no possibilities exist, for, 'let my body be thus, let my body be not thus !"

The body is dependent on some causalities. This law of causality is not limited only in man, its domain is throughout the whole universe. In the *Brahmajala Sutta* one finds the refutations by Buddha of the different soul theories.

As the scientists say the water is made of H(2)O, so in Buddhist philosophy man is made of *Nama* and form. Form is the general name of the four *paramarthikas* or the manifestations of the four qualitative elements. In ancient India philosophers used to believe in five kinds of gross elementary atoms. In Buddhism there is no place for the ever existing gross elements. Buddhism holds that the whole complex world is made of four kinds of interdependent *paramarthikas*. Their names are *pattivi*, *apo*, *tejo*, *vayo*. Although their names have been derived from the names of the older system, there is no similiarity in their attributes.

Pattivi is the quality of extension. Without it no object can occupy the space. The relative qualities of softness and hardness are due to this element. And due to this, objects are scattered in space and gives us the conception of 'near' 'far,' 'above' 'below' and so on.

Apo is the element of cohesion. It is not tangible like *pattivi*. Due to this element the detached particles cohere and give us the idea of shape.

Tejo is the element of heat. Both heat and cold are included in *tejo*. It possess the power of maturing a body. Preservation and decay are dependent on this element.

Vaya is the element of motion. Stability is also included in this. This element of motion or displacement gives the idea of time—before, after, soon, late, and so on.

These four elements are connected with four derivatives—colour, odour, taste and nutritive essence.

Those four elements and four derivatives are inter-related and inseparable. No one can stand by itself. The universe is made of the inter-relation of these four qualitative elements and four derivatives. But the contact which gives birth to the universe is not permanant. At every moment the specific order of this contact is destroyed and another arises. Consequently at every moment we get a new world depending on the previous moment. This continuous flow of dissolution and re-grouping gives the idea of the entity of a thing.

In the Buddhist philosophy, mind is termed as *nama*. It is always in a flux. This stream of flux is divided into four stages—feeling, (*vedana*), perception (*sanna*), volitional activity (*saankhara*), and consciousness (*vinnana*).

The difference between Buddhism and other religions is that in other religions mind is supposed to be made up of some static parts, independent of each other whereas Buddhism holds that the mind is a continuous flow. It begins in feeling and ends in consciousness. The four *khandas* are the four interdependent stages of the flow. There is no clear line of demarkation where one ends and the other begins.

According to Buddhism man is made of these five *khandas*—form, feeling, perception, volitional activity and consciousness. There is no ego whatsoever,—immortal or mortal, eternal or destructible. The world mental or physical is dynamic, a constant becoming. At every moment the whole universe is going down and a new one is growing up. Buddhism does not recognise any being outside the becoming. The speed of the flow of displacement and rearrangement is so great that our feeble mind cannot grasp it perfectly. That is why we get the conception of an unbroken continuity (*santana*).

Unlike the theories of other religions Buddhism does not hold that consciousness is an independent mental phenomenon. According to the Buddhist doctrine consciousness is dependent. Buddhism does not believe that any phenomenon can exist —mental or physical—without a preceeding cause. "When consciousness abide, O Bhikkhus, it is because of a seeking for sensation . . . perception . . . volitional activities that it abides and supported by the volitional activities and resting in volitional activities and taking delight therein it attends growth, increase and development

" It is impossible, O Bhikkhus, for anyone to say that he can declare either the coming or the going or the passing out of existence or the growth or the increase or the development of consciousness apart from form, apart from sensation, apart from volitional activity".—(*Samyukta-Nikaya* 22-53).

So consciousness is not an independent phenomenon of mind. It is the final development of sensations felt by the sense doors. In *Milinda Panha* Ven. Naga-sena says:—"Whatever form a man beholds with the eye of that he is conscious of with the consciousness, whatever sound he hears with the ear whatever odour he smells with the nose whatever taste he tastes with the toungue . . . whatever tangible things he touches . . . whatever idea he is conscious of with mind, of that he is conscious with the consciousness. Thus your majesty, consciousness is the act of being conscious".—(*Milinda Panha* 62-8).

At every moment we are being conscious of the objects through our sense doors. But the time limit for the consciousness is extremely short. Just as the scientists take an atom to be the indevisible unit of mat-

ter so the indivisible unit of time of consciousness is — *chittakhana* — thought moment. The commentators like to say it is the billionth part of the time necessary for eye wink or a flash. But even in this incredibly short time one can discern three stages—genetic (*utpada*), static (*thiti*), and cessant (*bhanga*). But *chitta-khanas* are not independent units. They are interdependent. Buddhist philosophers compare their flow to a flow of a mighty river. With the cessant of the first *citta-khana* the genetic of the second one begins and this gives us the idea of an indivisible flow, following past us even through us, like a rapid river.

"In exactly the same manner your majesty, do the elements of being join one another in serial succession. One element perishes, another arises, succeeding each other as it were instantaneously." — (*Milinda Panha*).

Now one may question "Are these *chitta-khanas* simply the different waves in the infinite ocean of consciousness, which is inherently tranquil but when disturbed by sensations gives rise to the waves of *chitta-khanas* or they are isolated mental phenomena ?" Buddhist philosophers do not admit the consciousness as an infinite ocean etc. The succession of the *chitta-khanas* is a flow. *Chitta-khanas* are not waves in the same ocean. And at the same time they are not isolated units. They are inter-dependent. The first *chitta-khana* determines the second, the second determines the third and so on. They are in the words of Buddhaghosa *na ca so na ca anno*— neither the same nor different.

Nagasena says in *Milinda Panha* "Suppose your majesty a man were to light a light from another light—pray, would the one light pass over to the other ?"

"Nay verily Bhante."

Just as the first light is indispensible to light the second light though they are not one and the same, so the first and the second *chitta-khanas* are not one and same but without the first, second one is impossible. Here we get a quite new and hitherto unthought of doctrine—the doctrine of Dependent Origination (*Pratitya-Samutpada*).

"Here the learned and noble disciple, O Bhikkhus, attentively considers Dependent Origination. Behold this exists when that exists, this originates from the origination of the other. This does not exist when that does not exist, this ceases with the cessation of the other."—(*Samyukta-Nikaya*).

This Dependent Origination is the foundation of all the Buddhist systems. Man is the aggregate of five *khandas*. This aggregation is due to Dependent Origination. The dissolution of those aggregates is due to Dependent Origination too. There is no ego whatsoever, outside or inside these five *khandas*, the material world is composed of four *paramarthicas*, which are always in a flux. At every moment the world is perishing and arising and in this rapid rythm of creation and destruction, we can catch only one point—one *chitta-phanha*. Only this point is a reality to us. I am what I am for a moment only. Next moment I am neither the same nor different. There is no ego or fixed personality in us. We are only the flow of some interdependent *chitta-khanas*. Only this flow is a reality - no individuality or ego is flown in the flow. Buddhaghosa says :—

. . . . The being of the past thought-moment has lived but does not live nor will it live

. . . . The being of the present thought-moment does live but has not lived nor will it live

Among the modern philosophers Bergson catches the glimpse of this old doctrine of Dynamic Reality. He writes :—"All consciousness is time existence and a conscious state is not a state that endures without changing. It is a change without ceasing. When change ceases it ceases. It is itself nothing but change."

Impermanence or change whatever you may please to call it—only this is true. Eternal or destructive, permanent or perishing, limited or all pervading, the soul is non-existent in Buddhism.

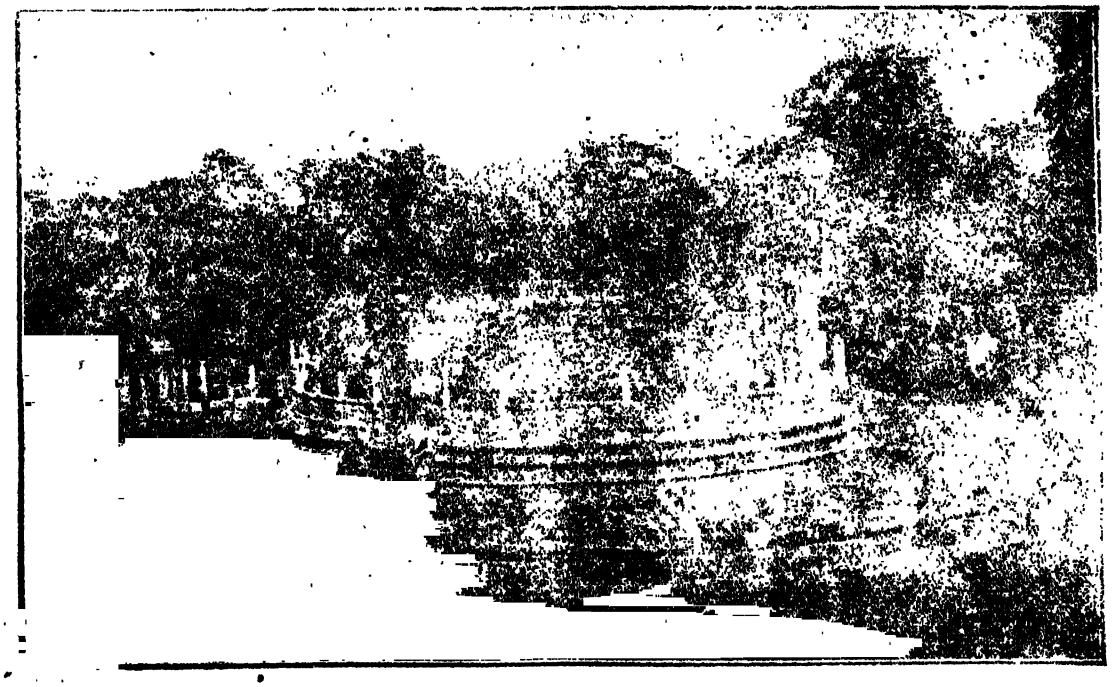
In the eighteenth century Hume wrote: "There are some philosophers who imagine we are at every moment conscious of what we call ourselves, that we feel its existence and continuance in existence, and so we are certain—both of its perfect identity and simplicity. For my part when I enter most intimately into what I call myself, I always stumble on some particular perception or the other—of heat cold, light or shade, love or hatred, pain or pleasure I can never catch myself—nor do I conceive what is further requisite to make me a perfect non-entity."

After twenty-five centuries the thought current of the modern world is flowing towards the Buddhistic doctrine no-soul. Prof. James writes:—"The soul theory is a complete superfluity, as far as accounting for actually verified facts of conscious experience goes—so far none can be compelled to subscribe to it for definite scientific reasons."

He concludes his brilliant chapter dealing on soul thus: "And in this book the provisional solution which we have reached must be the final word—the thoughts themselves are thinkers."

Buddhism gave us the same thing—that there are no thinkers apart from the thoughts. Buddhaghosa says in *Visuddhi-Magga*:—

"*Misery doth exist none miserable,*
No doer is there, nought save the deed found.
Nirvana is, but not the man who seeks it,
The path exists but not the traveller on it."



POLONNARUWA WATAGE

THE RIGHT TO LIVE

By DAYA HEWAVITARNE

THE Right to Live or Reverence for Life, may seem at first thought something too general and too lifeless to provide the satisfaction of a living ethic, but anyone who has come under the influence of this ethic will very soon be able to detect what fire glows in that lifeless expression. This ethic is the ethic of Love widened into universality. It is the ethic of the Buddha, now recognised as a necessity of thought.

Several objections are raised to this. That it sets too high a value on natural life. To this it can be retorted that the mistake made by all other systems of ethics has been the failure to recognise that life as such is the mysterious value with which they have to deal. The ethic of Reverence for Life is found particularly strange because it establishes no dividing line between higher and lower, between more valuable and less valuable life. Who amongst us knows what significance any other kind of life has in itself, and as a part of the Universe ?

To-day in the West, the "killers" can be put into three sections. There are those who kill to "relieve" the suffering of animals, there are those who kill for food and lastly, there are those who kill for "sport."

Arguments are put forward by the thousand in support of the first. Those who advance them think that killing in such an instance is a blessing ! There is now a new idea suggested that the medical profession shall have the right to put an end to us. Only with great safeguards, of course, we are told. If any of us are in intense pain or afflicted with some terrible malady we are to be allowed to sign a document for a doctor to "do us in," provided that the doctor himself and a colleague also sign it ! Were this Bill brought in to put us to sleep like poor unwanted cats and dogs there would be an increased liability, to allow death to take place in cases where death should undoubtedly be kept at bay. To crown it all—if suicide be still considered a sin—is not murder a sin also ? Surely, it would be better to take our own life than to ask someone else to do it ? Shall I cause my brother to offend ? Yet, that is what you are doing. If we had to kill the animals that some of us eat, should we eat them ? If we had to trap the animals that some of us wear as furs, should we wear furs ? If we had to vivisect them, should we not soon cease to talk about the good of humanity ? Yet, we leave the dirty work to someone else. Is our responsibility any the less ? Surely it is greater. Yet, we are told that if we want to cease to live, we must not commit suicide. That would be wrong. But it is to be made right to ask someone else to murder us.

Of course, there may be a few among you who may think killing in such an instance would be a blessing, but if this killing of human beings to relieve their suffering does come to pass, I am sure that it will not last very long, for people will realise that "while there is life there is hope" and that "life is dear to all." They will also perhaps realise then, that it could be applied to the animal world too and *that* might reduce the numbers of those who kill animals to "relieve their pain."

You might ask me: what if the "humane" killer is used ? and I shall answer back with another question: can killing *be* humane ? As Buddhists, we are not expected to kill, for killing be it with the *most* humane method, can *never* be humane. In the Animal Year Book published by the University of London Animal Welfare Society some years ago, there appeared a passage giving directions as how to kill humanely. I will quote it here for your information :

"Captive mice and young rats. Put the creature into a paper bag, of the kind used for sweets, and close the mouth of the bag. Lay it on a flat surface such as an asphalt path. Smash the whole by a violent, but careful blow with a flat iron, brick or shovel. For safety's sake add a few more blows."

Now can you imagine the mentality of a boy or girl who is brought up under such so-called "humane education" ?

To pass on to the second. There is a growing tendency today all over the world to drop flesh diet, for people are beginning to realise that there is no truth in the theory that *some* flesh diet is necessary to man. It is a mistake to suppose that by adding flesh diet to his diet he will increase the efficiency of his body and mind. A vegetarian diet, as regards strength properties is in no way inferior to a flesh diet. On the other hand, with the advancement in refinement of the human race, it is the superior diet.

Perhaps you have heard of the little girl who was asked what she would do when she was grown up into a big woman like mummy. "Diet" she said. We are now learning the all importance of diet and you all know how some dieticians find out what is best for human beings to eat. They have heard of the great intelligence of the rats and so they keep rats by hundreds to try on them all sorts of diets, so that by their wise example, the rats may show men and women what is best for them to eat. Perhaps it was something chosen by a rat that the little maid servant was ordered when her mistress found her in the kitchen devouring a large mutton chop. "Why, Mary," exclaimed the mistress, "I thought you were on strict diet" ? "Yes, Mum," replied Mary, "but I've 'ad my diet and now I am 'aving my dinner."

As the centuries pass and men become more thoughtful, and with that increase in thoughtfulness become more careful not to add by any act of their own to the existing pain of the world, it is certain that a time will come when men will look back upon the days when the scorched bodies of animals were used as food, with the same sense of disgust that the leading races of to-day regard the devouring of human bodies as practised by the more undeveloped races.

Thirdly and lastly, let us come to those who kill for "sport." There is today a prominent, recognised, fashionable and most "respectable" form of seeking relaxation and pleasure. Shooting animals, chasing them, setting hounds on them—these are amusements to which the vast majority take no objection. But they forget that these are the few amusements and recreations that cannot be called by any stretch of language, innocent. Outdoor games strengthen the physical frame, make us healthy, strong, vigorous, ready for work, but here religion and "feelings" must work hand in hand with sport.

What sport is there in pigeon shooting? No sport is more unmanly. What chance has the poor bird when it flies, after being cooped up in a little box, dazed with rough handling, against the sportsman, who stands at so convenient a distance, and with so much small shot to scatter, that he can hardly miss if he tries ! It is a cruel, brutal and brutalising sport. But then the "sport" is only a minor detail in the pigeon-shooters calculations.

All evolution tells the same sad tale of life's everlasting hope of finding escape from danger, pain, hunger, fear of all Nature's ruthless gods. The ancient doctrine of Vicarious Atonement, the idea that the Divine incarnated itself on earth in this or that attempt to give expression to this fact about life, unhappily, like so many other ancient doctrines, expresses the reverse of the real fact. The actual fact is, not that the Divine is incarnate in life, in us, or in any other to bear our sins and take our punishment, but that by Nature's ruthless laws the lower in life is ever being sacrificed for the benefit of that which is higher, more developed. All evolution

teaches that lesson, enforces that terrible teaching of the "survival of the fittest," its constant sacrifice of type after type in the struggle for existance; and the higher, the more developed in strength, the more, up to a certain point, does the advanced being prey upon the lower—till all Nature is a Slaughter house wherein no thought of pity ever enters. Even so-called "civilised" man inheriting this dire lack of understanding, preys on his fellows and on the weaker things below him, even to the extent of making the death agony of highly sentient animals one of the foremost of his foolish "sports."

A pessimist and a Darwinian once said that it was a pity—for the rest of the Universe—that man did not remain in the ape stage. The rest of the creatures on this planet would then have been saved the immeasurable suffering inflicted by the humanised ape in the interests of pleasures and "thrills."

Get rid of the idea as to the seperateness of man; see all things as one. Then mere pleasure bought at any cost to your humbler brothers and sisters will be for evermore impossible. At least, begin by ceasing to sacrifice their comfort for an empty pleasure or boast.

Regarding the question of vivisection, I shall not make any personal comments. Let us hear from the members of the Medical profession what they have got to say on the subject. I shall, however, here quote a paragraph from an article written by a prominent figure: "Many people believe that the torture of animals by vivisection has prevented human suffering and prolonged life. I believe that vivisection is a misdirected effort of science and has caused more human suffering and death through mistaken conclusion than any other medical endeavour. I believe that there is not a soul who would be cowardly enough to let a dog be tortured to save him from pain if he knew the facts. Do not be misled by the vivisector's slogan—'would you rather let your body die than sacrifice a dog ?' Hundreds of thousands are being tortured annually and still your body dies. Don't shudder and close your eyes when you hear of these cruelties. Do something."

I think it is very largely the fact of suffering that has done so much to lead the advanced thinkers of the modern world away from the old religions to bring them daily more and more into line with Buddhist thought. So long as men were ignorant about the facts of life, so long as they could blind themselves to the terrible meaning of evolution and its attendant horrors, they might manage to say in the poet's words: "God is in his heaven; all's well with the world," but not otherwise.

Against all its hopes, today the West is beginning to learn that the world is full of suffering. This growing understanding of Suffering and the meaning of Causation—two great discoveries and fundamental principles of modern science as of Buddhism—must in years to come, lead the West more and more into that one religion wherein they take their place as leading principles upon which all truth must needs be built. The law of the "survival of the fittest," that "might is right," and that the weakest things of life must bear the burden of its pain, is indeed a cruel rule, but it is never a law for him who understands. The one thing that differentiates man altogether from the brute, are these mental facultics—Pity, Sympathy and Compassion. Intelligent and sincere people cannot hold a non-intelligent conception of religion. So, any religious system that provides no place for mercy, that has no compassion for the suffering and tortured animals have no place in this world. It is not the kind of religion that sincere people want as a guide.

Two-hundred-and-fifty years before Christianity started, King Asoka had built hospitals and cared for man and beast. Rock edict No. 2. says: "Everywhere on behalf of His Majesty . . . have two kinds of remedies been disseminated—remedies for man and remedies for beast. Healing

herbs, medicinal for man and medicinal for beast, wherever they were lacking, having everywhere been imported and planted and wells have been dug for the use of man and beast." Eight-hundred years later the Chinese pilgrim Hiouen Thsang coming to India wrote: "King Siladitya forbade the slaughter of any living thing as food, on pain of death . . . in all the highways of the town and villages throughout India he erected hospitals and stationed physicians there with medicine for travellers and the poor persons round about."

You will agree with me then that all these go to show that all living things have a right to live.

Such is the law which moves to
righteousness,
Which none at least can turn aside or
stay;
The heart of it is love, the end of it
Is Peace and Consumation sweet. Obey!

SRI PADA

By Mudaliyar H. E. Amarasekera

SUMANAKUTA Parvata or Adam's Peak is situated on the central region between Maskeliya and Ratnapura. It is accessible from both stations. The extreme summit is 7,360 feet above sea level. It is crowned by a wooden temple supported by strong iron chains fastened to the rocks and trees growing on the cone. On the apex of the peak is a granite rock about 9 feet on which is the Foot-Print. It is five feet seven inches in length and 2 feet seven inches in breadth.

As regards the wondrous vision seen by the pilgrims and the votaries of different creeds who visit for worship, I may quote the description given by Laurence Oliphant who visited the shrine in 1848.

"By the light of a moon a little past the full, in the early morning, I looked down from this isolated summit upon a sea of mist, which stretched to the horizon in all directions, completely concealing the landscape beneath me. Its white, compact, smooth surface almost gave it the appearance of a field of snow, across which, in a deep black shadow, extended the conical form of the mountain I was on, its apex just touching the horizon, and producing a scenic effect as unique as it was imposing.

"While I was watching it, the sharpness of its outline gradually began to fade, the black shadow became by degrees less black, the white mist more grey, and as the dawn slowly broke, the whole effect was so changed as by a wand of a magician. Another conical shadow crept over the vast expanse on the opposite side of the mountain, which, in its turn, reached to its horizon, as the sun rose over the tremulous mist; but the sun-shadow seemed to lack the cold mystery of the moon-shadow it had driven away, and scarcely gave one time to appreciate its own marvellous effects before the mist itself began slowly to rise and to envelop us as in a winding-sheet. For half an hour or more we were in the clouds and could see nothing; then suddenly they rolled away and revealed the magnificent panorama which had been the object of our pilgrimage.

"Happily for us ascending at the end of January, we arrived before the annual stream of pilgrims, as we found only a handful—a very varied selection however, beginning with our party, which included divers European nationalities, while Oriental creeds were represented by an old Hindoo Yogi in saffron-coloured robes, and wearing a large rosary of black beads; he had come from Punjab to worship Siva, while his neighbour, a Mohammedan priest, had travelled all the way from Lahore, in Northern India, to do homage to Adam on this sacred spot. He found the mountain-air exceedingly cold, and crouched over his fire, wrapped in a gorgeous patchwork quilt, smoking his hubble-

bubble. Several Christians from the Malabar Coast were intent on the worship of St. Thomas.

"Strange to say, the only representative of Buddhism present was a small boy of Amarapoora sect, who slept apart beneath an overhanging rock near our hut, where we heard him singing his midnight prayers most devoutly. He was a pretty little fellow, and the yellow robes of Buddha harmonised well with his clear dark eyes and brown skin."

The name Saman Kuta dates from 2387 B.C. after Saman alias Lakshman, brother and companion in arms of Rama, the warrior prince of Oude. Rama, after he killed Ravana, the King of Lanka and conquered the Island, gave the sovereignty of central region, the Malaya country, to Samana, the Western division Kellanya, the Naga Divina to Vibhusana, the brother of Ravana. On the death of these sovereigns they were deified and worshipped in the shrines assigned to them at their respective stations.

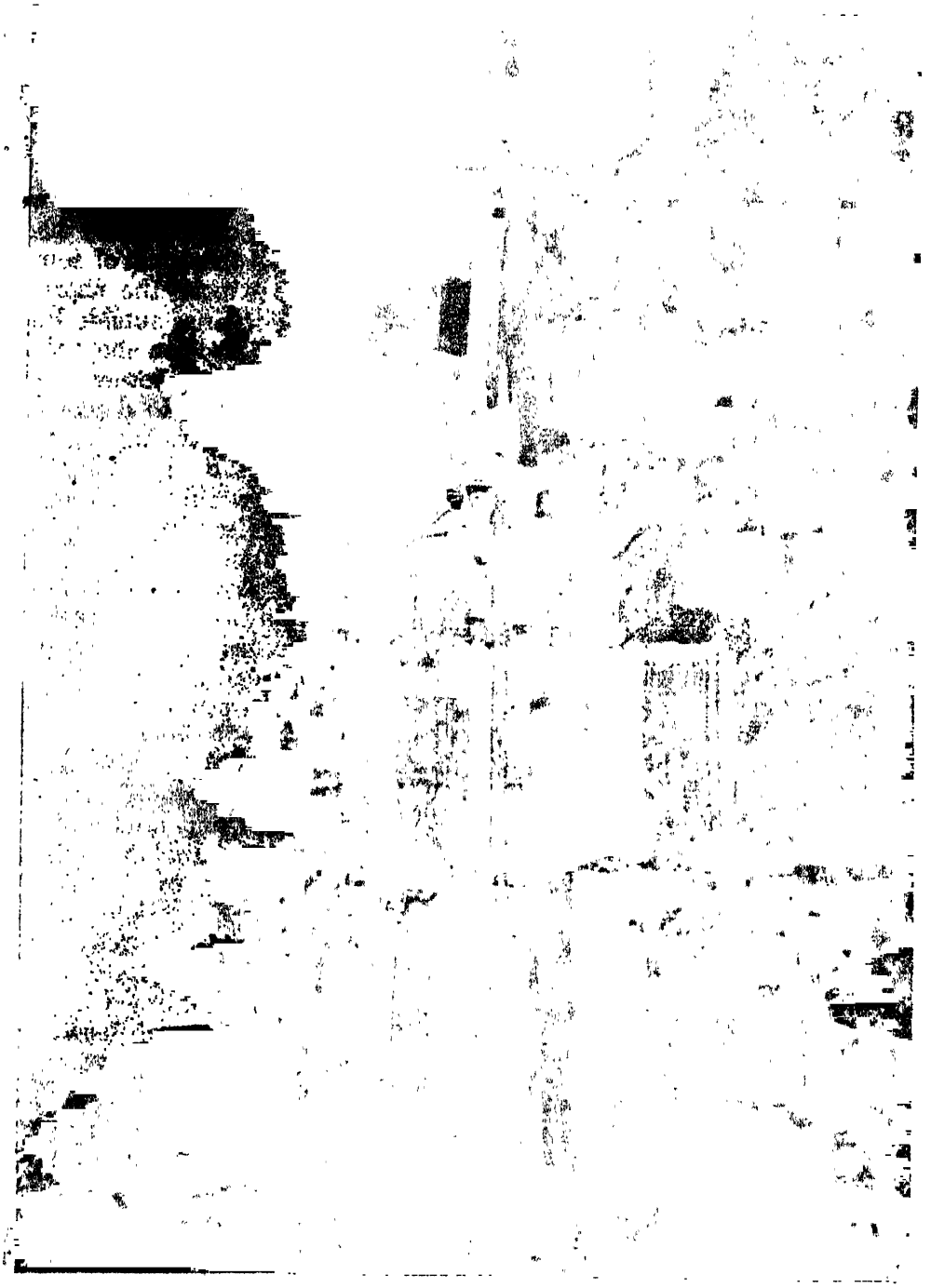
This Footprint is claimed as that of Saman by the Vishnuvites, "Sivanoli padam" by the Sivites, "Sripada" by the Buddhists, and that of "Adan-alei" by Moslems, and that of St. Thomas by Roman Catholic Christians. Some Chinese writers attribute the mark to Pivan-koo, the first man.

The first historical mention of a Sinhalese monarch, as a pilgrim is that of King Nissanka Malala circa 1198 A.C. The Mahavansa states: "And being moved thereto by faith this ruler of the land went up to Samantakuta with the four divisions of his army and worshipped at the shrine there"—Mhv. Ch. LXXX V. 24.

The next Sinhalese King to do so was Parakkrama II. 1240 A.C. The same Chronicle states: "This eminent King with his four-fold army proceeded to Samantakuta, the crest jewels of mountains, and there worshipped the foot-print of him who is the God of Gods, the King of righteousness, the teacher, a foot-print worthy of honour of gods and other beings. And moved thereto by faith, he gave unto that famous shrine a district and extended about ten leagues around the noble hill, and contained by many gems, and full of people both men and women. And afterwards he again offered thereunto jewels and ornaments"—(Mhv. LXXXVI. V. 118-122).

This King's Minister Patiraja "caused the great forest to be hewn down and a public path made; and then he went up to Samantakuta and worshipped the foot-print there, and set up the image of the god on the ground within the courtyard of the shrine, and built up an open hall over the sacred foot. He also caused a wall to be built around it; and as he was a man of great forethought he fastened the open hall with great chains to posts of iron and so made it firm. Then again he honoured the sacred foot with a feast of lamps and the like which continued for three days."—(Mhv. LXXXVI. VV. 28 to 32).

It was visited by Ibn Batu, the celebrated Moorish traveller from Tangier in 1344 A.C. with four Yogis and four Brahmins. John de Marignotte, the Papal Delegate in 1349 A.C., visited it and called its neighbourhood "The Paradise."—(Carthony p. 354).



"UNTOUCHABLES" IN INDIA

By A. CORRESPONDENT

IT was Col. Olcott, one of the joint founders of the Theosophical Society, who was in the main responsible for directing the attention of Indians towards Buddhism in the last century. Though he was a Theosophist, he had been publicly initiated into Buddhism by the Ven. Sri Sumangala in Colombo. Since then he considered himself as a Buddhist. Towards the close of the last century he made his permanent residence Madras and from there he carried on agitation for the abolition of untouchability and was instrumental, through the Theosophical Society, in establishing a number of schools for the Depressed Classes. But he was not content with this. He was puzzled to find such a large section of the population labouring under the stigma of untouchability and he ultimately came to hold the view that the ancestors of the present-day untouchables of Southern India must have been Buddhists at one time. He has given his reasons for such a conclusion in his book entitled "The Poor Pariah."

As a result of Col. Olcott's propaganda, a few leaders of the untouchables in the South accompanied him to Colombo and were initiated into Buddhism. Prominent among these was Pandit Ayodhidas. Though he was not conversant with English, he was a recognised Tamil scholar. At this time an ancient Tamil work, entitled "Manimekhala," had been published by a Mr. Swaminatha Iyer. With the help of this and other classical Tamil works, Pandit Ayodhidas carried on Buddhist propaganda among the untouchable classes. The "Manimekhala" appears to have been a work of the sixth or seventh century A.D., for we find the Vijnanavada of the Mahayana school of Buddhism propounded therein. Like Kanhopatra of Maharashtra, Manimekhala too appears to have been born of a family of prostitutes. But, giving up the family profession, she became a wandering mendicant and after studying all the then known philosophical doctrines, she finally became a convert to Buddhism.

"Manimekhala" is a poetical work and probably was not composed by her. It is likely that it was the work of some pandit who wanted to expose the short-comings of all religious doctrines outside Buddhism. In it an effort is made to show the defects of Sankhya, Yoga and other systems of Hindu philosophy and to demonstrate the excellence of Vijnanavada. As Pandit Ayodhidas carried on his propaganda on the basis of this work, it was natural that it should have raised a great controversy. About this time two well-known "Caste" Hindus, Prof. Laxminarasu Naidu and Mr. Singaravelu became converts to Buddhism and joined hands with Pandit Ayodhidas in carrying on an intense propaganda to spread the tenets of Buddhism among the Pariahs. As a result of this, in 1903 an institution named Bauddhashram was founded in Royapuram quarter of Madras, but it was closed down after about a year. Buddhist propaganda, however, continued to be carried on. Though latterly Mr. Sigaravelu turned Communist and severed his connection with Buddhist propaganda, Prof. Laxminarasu remained till the end the president of the Bauddha Sangha of Southern India. He passed away two years ago.

It was quite natural that the Christian missionaries should have come to entertain a fear that Buddhist propaganda would spread rapidly in Southern India. Whatever success missionary proselytism had attained, was mainly among the Pariah class. So, the missionaries began to concentrate their hostile attacks on Buddhist propaganda, as the adoption of Buddhism by the Pariahs would knock the wind out

of the missionaries' efforts. This led Pandit Ayodhidas in 1906 to publish a Tamil weekly, entitled "The Tamilian," in which he effectively replied to the missionary attacks. Prof. Laxminarasu, well versed as he was in the modern sciences, rendered much useful service by the publication of a number of articles in English exposing the short-comings of both Christianity and Hinduism. His writings on Buddhism were got together in a work entitled "The Essence of Buddhism," which became popular not only with Buddhists but also with non-Buddhists in the South.

Pandit Ayodhidas died in 1915 and in consequence the weekly journal, "Tamilian," which he was conducting, also ceased to exist, but the Buddhist propaganda which he was carrying on through the journal influenced the Pariahs to a considerable extent.

Reference in this connection needs to be made to Mr. Appa Duraiyer. He was born in 1891 in a Roman Catholic family. His father, Mr. Gabriel, was a contractor in the Kolar Gold Mines. Though he was in a position to prosecute his studies Appa Duraiyer was a truant in his boyhood days, and never attended to his studies and his father also did not show any serious concern for his son's education. After somehow passing through the English fourth standard (i.e., the Anglo-Vernacular seventh standard of Madras) Appa Duraiyer left off his studies in school. At this time he came in contact with Pandit Madhurai Mudaliar. Though the latter was a "Caste" Hindu and Appa Duraiyer an "Untouchable," the former loved the latter very much because of his uncommon intelligence. The Pandit gave a good grounding in Tamil language to Mr. Appa Duraiyer and also imparted to him all the knowledge of Ayurveda which he himself possessed. Mr. Appa Duraiyer is at present a Tamil Pandit in a secondary school as well as one of the high schools of Kolar and during his spare hours, he continues to give the benefit of his Ayurvedic learning to the poor. Mr. Appa Duraiyer had been formally converted to Buddhism in 1907. In 1921 he revived the publication of the "Tamilian," under his own editorship. For three years it was published from Madras, but since 1925 it was issued from the Siddhartha Press of Kolar. The religious controversies which had been started by Pandit Ayodhidas and Prof. Laxminarasu were continued by Mr. Appa Duraiyer in his journal. Once, because of an article which appeared in his journal criticising Roman Catholic doctrines, he was hauled up in court by the Catholics of Kolar, but the trying Magistrate, Mr. Bowring, dismissed the charge observing that such controversies in the Press were common in Europe.

The Roman Catholic agitation against Appa Duraiyer's propaganda not only did not abate, but increased steadily since the revival of the "Tamilian." In this they obtained the support of some untouchables among the Hindus also. Ultimately the Mysore Government stepped in and compelled the journal to cease publication.

At present there are about 600 workmen in Kolar following the Buddhist religion. There are two Buddhist Mandirs, one at Marikuppam and the other at Champion Reefs. There is a Tamil school at each of these places, conducted by these Buddhists. There are 200 to 250 pupils in these schools. The Marikuppam school receives a grant in aid of Rs. 35 per month from the Mysore Government, while the school at Champion Reefs is maintained by the local Buddhists themselves. A grant of Rs. 30 per month to this school also appears to have been recommended by the local Educational Committee. In addition to these, at Bangalore a Buddha Mandir has been built in Frasertown by the untouchables by raising a fund of Rs. 3,000. An image of Buddha is to be installed in this Mandir. At Tirupathur, Paligonda Chakranmallur, and Vannivedu there are small Buddha Mandirs and about 200 Buddhists in all.

A number of untouchables from Vannivedu and surrounding villages are earning their livelihood in Hubli as railway work-

ers. Some 80 among them have joined together and rented a small cottage for Rs. 3 a month and installed an image of Bhagwan Buddha therein and they are conducting a Tamil primary school nearby at their own cost. Though they have been pressing on the local Municipal Council to grant them a free plot of land for these institutions, they have not yet succeeded in their efforts.

One is amazed at the spectacle of these "Untouchable" Buddhist communities in Kolar and Hubli holding fast to the teachings of the Buddha learned by them in the pages of the "Tamilian," inspite of the temptations placed in their way by the proselytising Christian missionaries. Seeing them working out their own salvation unaided by others, and seeing also their abstention from drink and their general cleanliness, few would be led to suspect that they belong to the "Untouchable" class. They have no knowledge of any of the original works of Buddhism and on account of their poverty they have no means to send out any of their young men to Burma or Ceylon to gain knowledge of Buddhism. One notices a tendency among them to indulge in religious controversies, but this is the outcome of the example set by the Christian missionaries. Unless these Buddhists give up such a spirit, unity and the strength which results from unity will not be developed among them. If they would follow the example set by Bhagawan Buddha in his own life, they would give up the quarrel-some spirit and look to their own spiritual development and thereby become an example to all other communities.

Age of the Colossal Dagabas

By S. PARANAVITANA

ACCORDING to the chronicles, Anuradhapura was chosen as the seat of the Sinhalese monarchy in the 4th century B.C. and the original settlement at this place is said to date back even earlier. But the earliest extant monument at Anuradhapura dates from the time of Devanampiya Tissa (3rd century B.C.) in whose reign the religion of the Buddha was introduced to Ceylon through the missionary zeal of the great Indian emperor Asoka. Tissa set apart for the use of the Buddhist Order of Monks the park named Mahamegha founded by his father and in it planted a branch of the Sacred Bo-Tree at Bodh Gaya which after the vicissitudes of over twenty centuries, still exists at Anuradhapura.

He also built the Thuparama cetiya to enshrine the collar bone of the Buddha. This is the earliest monument now to be seen at Anuradhapura, though, of course, the Thuparama of to-day is quite different from what it looked like in the time of Tissa. It was built on a high terrace and it had a core of clay with a brick exterior. In form it resembled a heap of paddy, and must have been surmounted by an umbrella possibly of wood. The Dagaba was repaired by various succeeding monarchs and it is certain that the stone mouldings at the basement, the slender and graceful monoliths which surround the Dagaba in concentric circles and which form such a distinctive feature of this monument, the stone pavement and the steps, balustrades and guardstones at the entrance date from much later times than the original foundation of the monument. Compared with the later Dagabas, the Thuparama is small in size, but in its historical interest as well as the veneration in which it is held by the Buddhists, it is second to none.

Tissa also founded two other monasteries, called the Isurumuni and Vessagiri. A very picturesque rock shrine, the beauty

of which is marred by incongruous modern structures, situated below the bund of the Tisaveva is still known by the name of Isurumuni. About quarter of a mile to the south of Isurumuni there are several groups of rock caves and other remains of monastic buildings and shrines which are collectively known as Vessagiri. Inscriptions, ranging in date from the 1st to the 10th centuries found at Vessagiri refer to the place by the name of Isurumuni; and, therefore, it is quite evident that the old Isurumuni monastery included the monuments now known by that name as well as the site popularly called Vessagiri.

The ancient Vessagiri has not yet been located. None of the monuments now to be seen at Isurumuni can be ascribed to such an early period as the reign of Devanampiya Tissa. The rock cut shrine at Isurumuni, containing within it an image of the Buddha, shown to pilgrims and tourists as a work of Tissa, is, judging by the style of the stone-work, about a thousand years later than his time. At Isurumuniya are to be seen some remarkable sculptures: a man seated by a horse,—the so-called Kapila—a charming love scene, and some elephants sporting among lotuses.

These sculptures have, on grounds of style, been ascribed to the sixth or seventh century, and it may also reasonably be doubted whether some of them are of Buddhistic origin. Tradition also ascribes to Tissa the construction of the rock caves at Mihintale, though this is not supported by the dedicatory inscriptions which they contain. Tissa's younger brother and successor, Uttiya, built on the top of Mihintale hill, a stupa to enshrine the ashes of Mahinda, the apostle of Buddhism in Ceylon. This monument is somewhat smaller than the Thuparama, and like the latter, has circles of stone pillars round it.

The next great builder after Tissa was Dutthagamani, the national hero of the Sinhalese people. He restored the sovereignty of the Sinhalese over the whole Island by vanquishing the Dravidians who for a long time before had dominated the Northern half of Ceylon. As is very often noticed in the history of peoples, this successful struggle for national freedom was followed by a great outburst of activity in art and architecture. Whilst he was still engaged in his struggle against the Tamils, Dutthagamani is said to have enlarged the Mahiyangana Dagaba. After his accession to the throne at Anuradhapura, the first work undertaken by him was the building of the Mirisavati Dagaba in which, it is said, he enshrined the relics which he carried as a palladium in his successful encounters against his foes. The dome of the Mirisavati Dagaba is 135 feet in diameter and in its present ruined condition it stands to a height of 52 feet 7 inches. Its original height is given as 80 cubits. The length of the old cubit is not yet exactly determined but it is certain that it was somewhat more than 2 feet. Thus the original height of this Dagaba should have been over 160 feet.

Another of Dutthagamani's great works at Anuradhapura was the Lohapasada, or "the Brazen Palace" which as I have already mentioned in my previous talk served the purpose of an "uposathagara." This edifice is said to have been a square structure each side of which measured 100 cubits and of an equal height. It was supported on 1,600 columns of granite and is said to have comprised nine storeys, each of which had 100 rooms. It was lavishly decorated, and its roof was covered with tiles of copper, hence the name. Copper tiles have actually been found at Anuradhapura, though not at the site of the Lohapasada.

The present ruin of the Lohapasada, seen near the Sacred Bo-Tree, measures 260 feet square and contains 1,600 stone pillars, each about 12 feet high, arranged in forty rows. But from this forest of stone pillars, it is difficult to imagine what the original structure looked like. The descriptions in the chronicles, which are vague and conventional, also do not help as much in this connection. We can,

however, be fairly certain that the superstructure was of wood and that most of the stone pillars were embedded in clay walls. It has been surmised that the storeys gradually diminished in size as in the wooden monasteries of Burma and the rock cut shrines at Mamallapuram in South India. If this surmise is correct the statement that all the storeys had an equal number of apartments cannot be accepted as true. The Lohapasada was destroyed by fire on more than one occasion and in the restorations the number of storeys was reduced to five.

The greatest work of Dutthagamani, which, however, he did not live long enough to see completed was the Ruanvalisaya. In magnitude it far surpassed any other Dagaba then existing and was, therefore, called the Mahathupa. In spite of the fact that two of the later Dagabas even exceeded the Ruanvali in magnitude, it has throughout been considered by the Buddhists of Ceylon as the most venerable of all the Dagabas in the Island. Its construction is described in great detail and miracles are made to occur at various stages of the progress of its building. The Ruanvali stands on a paved court-yard measuring 475 feet square and the diameter of its dome is 254 feet. Its original height is said to have been 120 cubits while the present remains measured 178 feet above the pavement. The completion of Ruanvali was effected by Dutthagamani's younger brother Saddha Tissa who is also credited with the building of two huge Dagabas in the Southern part of the Island.

The next great Dagaba to be built was the Abhayagiri by Vattagamani, the son of Saddha Tissa. This was built to the north of the City of Anuradhapura and was, therefore, called the Uttara Cetiya. Gajabahu I., in the second century, enlarged it and its height is given as 140 cubits. The real Abhayagiri is now popularly called Jetavana and the Dagaba now called Abhayagiri is the old Jetavana, these two monuments having had their names interchanged when Anuradhapura was buried in the jungle. This was first pointed out by Neville many years ago and the researches of Parker and Bell have confirmed Neville's identification. This view is now accepted by scholars; but the error still persists in popular usage. The real Abhayagiri (now miscalled Jetavana) stands on a paved courtyard 587 feet square and the diameter of its dome is 310 feet. The present height of the monument from the paved courtyard is 245 feet. Sir Emerson Tennent's estimate of its cubic contents has very often been quoted and need not be repeated here. Of all the big Dagabas at Anuradhapura, this is the best preserved.

In the reign of Vattagamani was also found the Dakkhina Vihara, the Dagaba of which monastery, now reduced to a shapeless mound, is known as Elala's Tomb.

The Jetavana Dagaba (now miscalled the Abhayagiri) was built by Mahasena in the fourth century A.D.; and after this the building of colossal Dagabas went out of vogue till the 12th century when the practice was revived for a short time by Parakramabahu. The Jetavana is the largest completed Dagaba in Ceylon and its original height is given as 160 cubits, but is now reduced to 232 feet. Both the Jetavana and Abhayagiri Dagabas are higher than the third pyramid at Gizeh. The paved courtyard on which the Jetavana stands measures 590 feet square and the diameter of the dome is 367 feet.

All the great Dagabas of Anuradhapura follow the same general plan. An exterior wall built of roughly hewn slabs of granite and pierced by gateways at the four cardinal points surrounds the whole precincts. Entrance to the gateway is through a broad flight of steps flanked by balustrades at the end of which are guardstones. At the top of the flight of steps, on either side, are stone "kalasas" (vases) with flowers as auspicious symbols. Another similar flight of steps leads down from the gatehouse to a broad unpaved courtyard, called the "Valimaluva" as it was originally strewn with sand.

Flights of steps at the four cardinal points, similar to those at the gatehouses lead one to the paved courtyard on which the Dagaba itself stood. The retaining wall of this courtyard as the Ruanvali had figures of elephants, showing as if they were supporting the platform on their backs. The semi-circular dome rose from three basal platforms gradually diminishing in size. The sides of the square structure on the top of the dome showed a railing pattern and in the centre of each side there was an emblem of the sun. There were niches and pilasters in the spire above the "hataraskotuwa" and at the top of the Ruanvali we are told there was a glass pinnacle as a protection against lightning. All these Dagabas were of solid brick construction and the foundations were laid to a very great depth. The foundations of the Jetavana go to a depth of 27 feet from the level of the pavement.

In addition to the Dagabas, the chronicles mention a large number of other monuments built during the early Anuradhapura period, but these are, for the most part unidentifiable. Such buildings as can be identified generally have only rough stone pillars remaining and do not bear any artistic or architectural features of any note.

The most important monumental remains dating from the period between Dutthagamani and Mahasena are the huge Dagabas at Anuradhapura and other ancient centres and this period may very aptly be called "The Age of the Colossal Dagabas."

The Mystery of Wegiriya

By Wimaladharma Jinarajadasa

A PLACE which has eluded the eyes of the tourist is the devala of Wegiriya in the vicinity of Gampola. Only one English expert, Mr. Bell, has made an inspection of the place. Mention is frequently made of the devalas of Lankatileke, Embekka, Gadaladeniya, but it is a pity that the devala of Wegiriya has not attracted the attention of the archaeologist who would indeed alight upon new discoveries there.

The devala with a small temple attached, was constructed by a king named Wickramabahu, who then reigned at Gampola. The date and year of construction are not known but I think that the inscriptions wrought on the rocks would throw light on this matter. There is also a legend connected with this devala which I heard from a veteran villager.

King Wickramabahu, it seems, once chanced to pass through the country on horse-back. Suddenly his horse came to a standstill on a rock. Dismounting the king found that a hoof had gone deep down into the rock. Such a mark is to be seen to this day on the identical rock which the people call the "Ehe vetunu gala."

The king pondered over this phenomenon and inquired of his sooth-sayers what it meant.

They replied: "O king, you are destined to erect in that place a temple in honour of Natha Devio. In the neighbourhood of that rock there was once a devala dedicated to Natha Devio. Search, O king, and you will find the traces of that devala."

Accordingly the king searched the whole neighbourhood and beheld an image of

Natha Devio, with white ants issuing from its mouth. Thence he named the village Devagiriya, which later in turn became Wegiriya.

He employed several workmen to hollow out a spacious cave with seven apartments and deposited the image in the innermost chamber with due rites. A shrine room with a dagaba inside was built on the orders of the queen. The dagaba, the villagers tell me, holds immense treasure.

I have visited this devala, on severaal occasions. It has lost its former grandeur owing to devastation by the lapse of ages. There are inscriptions on the rocks, but they are unintelligible to us.

The front view is not so imposing and grand as that of Lankatileke or Gadaladeniya, but the interior, which I had no opportunity of entering, may provide interesting features.

No one dares to enter the inner chamber where reposes the image of Natha Devio, through superstition, and even the "kapurala" performs the rites in the second or the third apartment. The whole devala proper is within the cave.

The interior of the vihara represents the ancient artistic talents. On the walls are pictured instances from the life of Buddha. An image of Buddha in a sitting posture reposes in a corner. People tell me that on some days during the perahera season rays of various colours shoot upwards from the shrine into the sky. This they call "Budu res."

The devala stands on a hill overlooking green undulating paddy fields of the village.

After the inspection of the devala is over, there is a thrilling experience for the visitor. When he has proceeded to the top of the hill only a pile of massive rocks would seem to confront his gaze. But a closer scrutiny would reveal the mystery of this mass of rocks.

He would see an opening among the rocks and steps fashioned on the stones to descend. This is an entrance to an underground tunnel.

It reads as airy and dream-like as a tale from Arabian Nights. This underground dungeon is the chief feature of the village. It is a regrettable fact that this tunnel is known only to a few. It begins at the summit of the hill and winds itself for about a mile and a half under the village. Nature was partly responsible for this but mainly it was constructed by the hand of man.

This dungeon served as the palace of the king, and his retinue. One could just squeeze one's body through the tiny entrance, the opening being more or less blocked on instructions received from the Government Agent, for many a person who has gone in has not come out to tell his tale.

Fabulous wealth is said to be stored in this cave and it is a belief among the villagers that demons guard the treasure.

I have travelled in this tunnel for a fair distance in company of friends and with the help of electric torches. It is spacious, for four or five of us could go in a row. In one or two instances some of us stumbled and the rest, a little uncomfortable looked at each other's faces in silent questioning.

The heat is overpowering and becomes unbearable as the distance increases. I do not know how ventilation was provided for in far off days. Perhaps they had special methods not handed down to posterity

The floor is even and at regular distances there are halls. Probably the king had a rest in these places before proceeding further.

Mr. Bell had travelled a considerable distance in this tunnel, daring man that he was, examining the inscriptions that are found here and there on the rock walls. Eternal darkness reigns everywhere and all is silence. Vivid vistas present themselves before one's mind.

The clatter of our boots resembles the very trampling of the horses, signifying the majestic approach of the king in all his regal splendour. The dead voice of cen-

turies ago haunts one's mind. Scenes of blazing torches, glittering costumes and the gorgeous courts of many a king flit across our minds. Imagination pictures the glory of centuries ago and we dream of "magic casements opening on perilous seas, and faery lands forlorn."

The vergers led him on as priest and his "ebiththaya" went inside the cave but to this day have not returned. Further they declared that in the dungeon domain there is a stream in whose dark blue waters the guardian angels wash their glistening bodies. It is a romantic place, a mystery, and some capable archaeologist should explore it.

A Buddhist Schools' Endowment Fund

By A. P. GOONETILLEKE

"THE ready response to Buddhists to Anagarika Dharmapala's appeal is a good index of their interest in education just now. In the first Weekly Supplement of the "Times," and even more without significance, Dr. P. B. Fernando suggested a "Five Year Plan for Buddhist Education." He perceived with "alarm and chagrin" that of the position of Buddhist education at the present moment reveals a very disturbing state of affairs." Then he goes on to substantiate his words by figures. "Of some 137,255 Buddhist children attending schools less than one-fourth the number attend Buddhist schools. The extent to which the Christian schools undertake the education of children of other faiths is well illustrated from the following figures taken from the address delivered recently by the Rev. Fr. Nicholas Perera."

American Mission	77.4%
Baptist Mission	77.8%
C.M.S.	66.1%
Methodist	85.6%
Muslims	73.7%
Private Schools	31.9%
B.T.S. Schools	17.3%

"The following figures show the percentage of pupils, who did not belong to the religion of the management in the case of assisted vernacular schools :—

American Mission	91.3%
Baptist Mission	94.3%
Church of Ceylon	83.7%
C.M.S.	76.4%
Ceylon Training Colony	97.4%
Friends Foreign Mission	98.5%
India & Ceylon General Mission	100.0%
India Christian Mission	99.7%
National Missionary Society	100. %
Salvation Army	81.9%
Presbyterians	100.0%
Methodist	93.1%
Roman Catholic	60.1%
B.T.S.	.7%
Hindu Board of Education	1.0%
Ramakrishna Mission	2.8%
Muslim Education Society	5.9%
Maintained Schools	8.5%
Private Schools	25.3%

"Although the total number of Christians in the Island is 90,874 the total grant paid to Christian schools in 1935 was Rs. 3,532,879 as against this the

B.T.S. schools received Rs. 810,412 while other schools (including Hindu and Muslim) received Rs. 1,884,957. Owing to the neglect and apathy of the Buddhists it has become possible for the Christians to undertake with State aid the education of Buddhist children in the Christian atmosphere. "Why should the Buddhists alone" he asks "be so neglectful and so lethargic and so traitorous to their faith as to allow their children in their thousands and tens of thousands to attend non-Buddhist Schools?" I think every Buddhist should pause and consider the question. When the implications of the situation are grasped all Buddhists should act, and act with expedition.

Looking for reasons for this sad state of affairs Dr. P. B. Fernando says: "The chief reason is undoubtedly the paucity of Buddhist schools. In every town of importance the Christian colleges and schools far outnumber the Buddhist ones, while in some the only colleges found are non-Buddhist. The tragedy of it all, from the Buddhist point of view, is that these schools and colleges should be maintained by the help of the school fees of Buddhist children, who numerically preponderate." Another possible point of view is that Buddhist teachers are deprived of a means of livelihood. Applications for teachers in Christian schools invariably are not considered from non-Christian teachers.

"Want of self-respect, a lack of pride and love for religion and above all a contemptible snobishness are the reasons which made the Buddhist parent prefer a Christian school for his children, when an equally good Buddhist school is available." Is'nt it a great shame that such a state of affairs should exist ! Another reason is a false sense of loyalty. It is to our credit that Buddhists educated at Christian colleges, at a time when Buddhist schools were not available, possess a cheap sense of loyalty to their Alma Mater. It is a pride that a prominent Buddhist leader is a Trustee of an Apostolate college. But I fail to see the reason for the foolish act of sending their children to the same school. It has tended to create an inferiority for Buddhist schools.

Dr. Fernando gives his message thus: "The supreme task before the Buddhists of this generation is to provide an adeqtuate number of efficient Buddhist schools, chiefly of English schools and colleges, so that every Buddhist girl and boy can be brought up in a Buddhist atmosphere." It is for this purpose he suggests a Five Year Plan. "The money we spend so lavishly on our "Pinkamas" and the hundred and one things that the Buddhist does in his sardha should be all collected for five years and utilised for the supreme and urgent need of the hour, the providing of Buddhist Schools for Buddhist children."

We are grateful for a previous generation for having established schools and having given a start in Buddhist Education. We are now reaping the benefits of their enterprise. But today we must consolidate our position by building enough schools for Buddhist children. We are indebted to the Udyar Theosophical Society for both money and men but we cannot expect any help in that direction now. We must crown their achievements with our own resources.

A Buddhist Schools' Endowment Fund of about 10 millions collected over a decade or so will be sufficient for our needs. A survey of the whole island should be made and a plan prepared to establish the requisite schools. Then a list of priority could be made and money advanced as it is found. It should be made a condition of any grant that half the sum advanced be re-paid free of interest in about 20 years. Grants should be given to existing schools as well on the same terms. Free grants should be given when the circumstances demand it. A number of free scholarships should be established in all schools. These may be set off against the moiety of loan repayable. One inducement in the past for Buddhists to turn Christian was the system of free scholarships in Christian Schools. It was inevitable when no free education was

possible in Buddhist schools while the school fees of Buddhist pupils attending Christian schools provided the latter within surplus which was converted to free scholarships with an eye to conversion. Mr. Leadbeater, the first principal of Ananda, stressed the need for free scholarships, but today fifty years later that need still remains unheeded.

Referring to Buddhist priests Dr. Fernando says : "There are ten thousand Bhikkus in the Island. If only a thousand of them would undertake to do for Buddhism what the religious teaching orders are doing for Christianity, the position of the Buddhists would be far different." That is the root of our trouble, and where the other religious teaching orders gain a march on us. Bhikkus should conform to modern wants and take up teaching. Education is their chief concern and they could readily undertake the education of the laity. I would suggest that a certain number of Bhikkus be sent to the Govt: Training College for each session. When the Bhikkus pass out they should be sent to schools which will undertake to keep a similar number in the Training College in lieu of paying salaries. It is regrettable that in the past most of the Bhikkus who underwent an English education were lost to the Sangha, but with this experience and a careful selection this could be overcome.

Sir D. B. Jayatilleke wanted a Buddhist Education Sustentation Fund. I am not aware of its ultimate fate but, I fear, the fact that the B.T.S. was at the time under a spell of unpopularity and Sir D.B's call to politics, had something to do with its early end.

The Endowment Fund suggested by me is also on the same lines, independent of the B.T.S. and with the object of not only sustaining the existing schools but also for the purpose of building new ones.

The Upasika Ashram at Biyagama can do a great deal for Buddhist education if ladies of a sound education enter it and include education as part of its activities. We might soon find the "Ladies of Biyagama" not second to any foreign religious order.

Let every Buddhist think of education first for the next ten years.

HOLY EIGHTFOLD PATH

There must be a way for the sad and the weary
To find eternal rest and peace;
There must be a path to that state of Nirvana,
Where earthly sorrows forever cease.
O where shall we find a Light to guide us
Across Samsara's restless tide ?
O where shall we seek for the strength to sever
The chains of passion, self and pride ?
Lord Buddha found the holy Pathway,
The Eightfold Path, which all men need;
And on earth's journey, dark and dreary,
The Dharma's light our steps shall lead.

Dorothy Hunt



MEDITATION

FOREIGN NEWS.....*India, Europe and Far East*

What Buddhists Do in Singapore

SINGAPORE

THE inaugural meeting of the International Young Men's Buddhist Association was held here recently. Mr. Woon Kim Hock said that an International Y.M.B. could do an immense amount of good towards the moral and religious advancement of the youth of the country.

In every civilized country in the world there were similar organisations, rendering invaluable service to youth. He referred to the Y.M.B.A. of Ceylon and Burma and also to the Maha Bodhi Society of Ceylon, India, London and New York pointing out the useful work they have done.

Buddhism teaches love and kindness towards all, regardless of caste, creed and nationality and he asked the members to work together as one family.

Mr. N. James Perera also said that the Association was a long-felt need for the youth of this country and he showed what a great deal an International Y.M.B.A. could do for the physical, intellectual and social welfare of the members.

The following Office-bearers were elected: President, Mr. Woon Kim Hock; vice-Presidents, Messrs. P. M. Sirisena and W. D. Reginald; Hony. Secretaries, Messrs. S. V. A. Mahanama and James Perera; Committee, Messrs. K. B. William, V. Shekhu, D. P. Mendis, Lim Koon Hock, M. Jayapala, Nobert Fernando and M. H. R. Sadiris.

The election of Patron, Treasurer, Auditor and Manager was postponed.

The following members were enrolled; Messrs. James Wilhams, Peter Williams, V. S. Nagalingam, Harry Fernando, Willie Hewa, Samson Silva, George Silva, Amarasinghe, W. D Samson, Pillai Ayia, George Fernando and P. V. Krishna Nayar.

Living Buddha Presents Horses

PEIPING

THE Chang Chia Living Buddha, Pacification Commissioner of Inner Mongolia, has presented four Mongolian ponies and a number of pieces of Tibetan embroidery to General Sung Cheh-yuan, Chairman of the Hopei Chahar Political Council.

General Chen Chi-hsien, Chief of Police, expressed thanks on behalf of General Sung.

Rare Gift From The Panchen Lama

TOKYO

THE Rev. Mr. Eikai Kawaguchi, a Japanese Buddhist priest, who formerly studied Buddhism in Tibet, has received a rare gift from the Panchen Lama in the form of a complete collection of Buddhist Sanskrit scriptures consisting of 180 volumes.

This set is claimed by the Rev. Mr. Kawaguchi to be the only one in existence.

Schools Celebrate Birth of Buddha

SHANGHAI

HUNDREDS of gaily attired children, belonging to Japanese Buddhist Sunday Schools, on April 8th, marched from the Quinsan Children's Garden to the Rokusan Gardens, Chapei, to commemorate the 2,505th anniversary of the birth of Buddha.

The parade began at 10 o'clock, and the procession wound its way along Woosung, Kashing, Dixwell, and North Szechuen Roads.

An elaborate religious and entertainment programme was staged in the Rokusan Gardens. This included a flower festival dance and a fancy-dress parade.

The next night the pupils of Sunday School presented a special musical programme at the Japanese Club, Boone Road.

Priceless Buddha Image Is Stolen in Nara Temple

TOKYO

A NATIONWIDE dragent was spread by the police for a thief who stole a priceless 1,200-year old image of Buddha from the famous Todai Temple in Nara.

An intensive search in the picturesque city failed to produce any clues, and the manhunt has now been extended to every corner of Japan.

In addition to the image of Buddha, the thief took with him seven chaplets, all of which were classified as national treasures. The total value of the stolen objects, police officials said, "reaches many millions, if it can be estimated in terms of money at all."

The daring thief entered the sanctuary, where the objects were kept, by breaking through the floor. The theft was discovered on the morning of March 7.

The Todai ji is one of the seven great temples of Nara, built entirely of wood by Emperor Shomu, 724-748 A.D. The main feature of the temple is the world-famous gigantic image of Buddha.

LOCAL ACTIVITIES.....*Colombo and Outstations*

3,000,000 *Years Old Relic Leg-Bone of a Mao*

NAPIER

EXPERTS who have examined a fragment of the leg-bone of a mao, recently discovered near here, place its age at three million years. It was unearthed at Malotuku, at an elevation of 1,100 ft. Considerable interest has been aroused by the discovery, as, while it was known that certain types of mao had survived until and after the arrival of the Maori in New Zealand, this is the oldest fragment yet found.

Blue Eyes And Long Life

A GERMAN medical insurance journal publishes the proposal of a doctor that companies should refuse to insure persons with brown eyes. He says:

"For thirty years I have noted the colours of my patient's eyes. I never found brown eyes among the old. Persons with brown eyes died at from 50 to 55 years of age."

Vacant Temple Office Election of Diyawadana Nilame

ACCORDING to the *Times of Ceylon* the election of a Diyawadana Nilame will take place at Kandy on Saturday, May 22nd. Mr. E. A. Nugawela, the eldest son of the late Diyawadana Nilame, has charge of the office until the election, and is also interesting himself in forming a Committee to continue and complete the building of the Maligawa as contemplated by his father.

As already stated Mr. C. B. Nugawela, Basnayake Nilame of the Pathini Dewale and Mr. T. B. Ratwatte, retired Ratemahatmaya, Pata Dumbara, are candidates for the office of Diyawadana Nilame.

Mr. T. B. Panabokke, the former Minister of Health, is being prevailed upon to put himself forward for election and is stated to be consulting the electors. Mampitiya Dissave, J.P. and U.P.M., the late Ratemahatmaya of Yatinuwara, is also feeling the pulse of the electorate.

It is, however, understood that even if Mr. Panabokke decides to come forward a contest is now unavoidable as the first mentioned candidates have already personally visited all the voters in the different Provinces and their electioneering campaigns are in full swing.

Nevertheless, an attempt is being made to convene a meeting of the two Chief High Priests, the Adigars, the Dissawes and leading Kandyans, including the Kandyan State Councillors, to discuss the possibility of avoiding a contest and electing the most suitable person.

New Move to Regain Buddha Gaya

THOUGH Buddha was born in India and his great Dharma propounded from there, writes the *Ceylon Independent*, Ceylon has since his Parinibbana always taken the lead in defending or propagating this wonderful philosophical doctrine. Ceylon has once more shown its importance in this respect in organising a campaign with the help of the devoted Buddhists in Burma and Chittagong for the purpose of regaining Buddha Gaya. And in doing so they have taken a page from Mahatma Gandhi's political movement in India. As it is a fitting method in keeping with the tenets of Buddhism it has already received wide support from many Buddhist organisations in and out of Ceylon. What this new organisation propose doing is to 'commit satiyagraha at the Buddha Gaya Shrine and picket all pilgrims who come to worship there.'

Passive resistance, as a weapon of defence and protest, has been a huge success in a number of Hindu temples in India, Tarekeshawar Shive Temple in Bengal and Gurudwar Temple of the Sikhs in the Punjab to mention only two. To start with it is proposed to send an army of one hundred volunteers collected from Ceylon, Burma and Chittagong, including Buddhist priests to Gaya for this purpose. They will meet in Calcutta first and do the march to Gaya from there on foot. This army will be reinforced at regular intervals and so the fight will go on until the Mahant come to terms with the Buddhists. A number of Indians who took part in Mahatma Gandhi's movement are also taking an active part.

Monks Back From Travels Ceylon Men who Learnt Japanese

TWO Ceylon Buddhist monks, the Rev. Soma and the Rev. Khemanda, accompanied by another monk, have arrived in Ceylon.

The Rev. Soma, whose name is Mr. V. P. Pulle, was a clerk in a Fort firm. The Rev. Khemindra, Mr. G. S. Prelis, was formerly in the Parcels Department of the General Post Office. They both went to Burma three years ago and were ordained there at the Maha Dharmikarama in Thaton. They later walked across the Dawna Mountains into Siam and from there travelled to Malaya. From Singapore they went to Shanghai and then on to Japan where they learned the Japanese language. Returning to Burma they embarked for Ceylon.

Printed by M. George Fernando for the Editors "The Buddhist" at "Webco Press," Hyde Park Corner, Colombo.

THE BUDDHIST

"Sila Paññanato Jayam"

VOL. VII | Published in Colombo New Series | APRIL | 2481 1937 | Registered as a Newspaper at the G. P. O. | No. 12

THE NEW YEAR

THE day on which the sun on its annual course re-enters the Zodiacal house of Aries has been, from time immemorial, held in these Eastern lands as the beginning of a New Year. This astronomical event took place on the 13th instant. It was observed as a public holiday and, among the Sinhalese, as a day of rejoicing. In the good old days when we were a united people who managed our own affairs this was a great national institution recognised by all. But in later times political changes and religious diversity combined to undermine this position and make the day more or less sectional. The reawakening of the national consciousness, however, promises to restore some of its ancient glory to the New Year day, and year after year the Sinhalese New Year is observed with growing enthusiasm even among those who used at one time to view it as "a heathen" custom. This is indeed a healthy and hopeful sign. It shows that our people are slowly but surely discovering a common ground of national unity on which they can all stand together and work for the common good of all.

The life of a man, at the longest, but a span, and its uncertainty is so great that to have lived one whole year is naturally regarded as a good cause for rejoicing. So we celebrate new year days and birth days. But amidst such rejoicings it behoves us to remember that after all that it is not the length of life, but its manner, that really matters.

Though one live a hundred years,
Listless and lacking zeal
'Tis better to live for a day
While striving manfully.

So said the Master, and in the light of that saying we can realise the true meaning that should be attached to such events.

POLITICAL SITUATION

A NUMBER of communal Memorials on the Reforms, we understand, have been submitted to the Government. The Ministers have also made a strong representation in their Memorandum. All sorts of rumours are now in circulation as to the intentions of the Government. To discuss the rumours and reports would be utterly futile. The reconsideration of this question can obviously be for the sole purpose of improving the present constitution. The Government stands pledged to that course, and we cannot see how the Government can now go back upon that undertaking.

Kammic Descent and Kammic Ascent

By Narada Thera

IS there any possibility for a Kammic descent, or, in other words, for a man to be born as an animal ?

Yes, there is the possibility for a Kammic descent.

Material forms such as Deva, man or animal, through which the life-continuum expresses itself, are, as stated earlier, merely temporary visible manifestations of the Kammic energy. The present physical vehicle is not directly evolved from the past physical vehicle, but is no doubt the successor of its past—being the same stream of Kammic energy. Just as an electric current can successively manifest itself in the form of heat, light, or motion—one without necessarily being evolved from the other—even so this Kammic energy may manifest itself in the form of man, animal, Deva, etc.,—one form having no physical connection with the other. It is one's Kamma that determines the nature of the material form, which varies according to the so-called evolutionary scale of beings.

Instead of saying that man becomes an animal or *vice versa*, it would be more correct to say that the Kammic force that manifested itself in the form of man may manifest itself in the form of an animal.

As we wander in *Sansara*—to speak in conventional terms—we gather various experiences, receive manifold impressions, acquire diverse characteristics. Every thought, word, or deed of ours is indelibly recorded in our palimpsest-like mind. The different natures we thus acquire in the course of our births as men, Devas, animals, Petas, etc., lie dormant within us, and as long as we are worldings these undestroyed natures may, at unexpected moments, rise to the surface "in disconcerting strength" and reveal our latent Kammic tendencies.

It is quite natural for us to remark after witnessing an unexpected outburst of passion in a highly civilised person—Oh, how could he have committed such an act ! We never thought that he would do such an immoral thing !

There is nothing strange in this misdemeanour of his, for he only revealed a hidden part of his intricate self. This is the reason why men actuated by high moral standards are sometimes tempted to do things which can be least expected of them.

Devadatta, for example, was a noble prince of the aristocratic Sakya clan and a leading member of the Holy Order, possessed of supernormal power. But, overcome by jealousy, latent in him, he made unsuccessful attempts to kill his own Master the Buddha.

Such is the intricate nature of mankind. One's past is not always a true index to one's future. For we are creating fresh Kamma every moment. In one sense we are truly what we were, and we will be what we are. But in another sense we are not what we were, and we will not be what we are. Who was yesterday a criminal may become a saint today; who is today a holy one may turn out to be a wretched sinner tomorrow.

We can safely and rightly be judged by this eternal present. Now we sow the seeds of our future. At this very moment we may act the part of a brute and create our own hell, or, on the other hand, act the part of a superman and create our own

heaven. This present thought-moment conditions our second thought-moment. The subsequent birth, too, according to Buddhist philosophy, is determined by the last thought-moment we experience in this life. Just as in the course of one life one thought perishes giving up all its potentialities to its successor, even so the last thought-moment of this life perishes giving up all the acquired characteristics and natures to the succeeding moment in the subsequent birth.

Now, if the dying person cherishes a base desire or idea or experiences a thought or does an act which befits only an animal, his evil Kamma will condition him a birth in animal form. The Kammic force which manifested itself in the form of a man will then manifest itself in the form of an animal. It must not be misunderstood that thereby all his past good Kammic tendencies are lost. They also lie in a dormant state seeking an opportunity to rise to the surface. It is such a good Kamma that will later effect a birth as a human being.

This last thought-moment does not, as a rule, depend on the sum total of our actions in our life time. Generally a good person gets a good birth and a bad person gets a bad birth. Under exceptional circumstances, however, the unexpected may also take place.

Queen Mallika, to take an example from our Books, was a very good lady, but as the result of experiencing an evil thought at her dying moment, she was born in a state of misery. As her good Kamma was more powerful she had to expiate only for seven days.

Is this justifiable ? one might ask.

If a holy person, due to some provocation, were to commit a murder, he would be charged as a murderer. His past good will no doubt stand to his credit and will have its due effect, but the present brutal act cannot be obliterated by his past good. Perhaps his past good record will tend to mitigate the sentence, but is totally powerless in acquitting him of his heinous crime. As a result of this unexpected incident he will, whether he likes or not, be compelled to live in an uncongenial atmosphere amongst similar criminals. Is *this* fair ? Just consider how one single immoral act could reduce a great man to such a state of degradation, totally regardless of his past !

On one occasion two ascetics *Punna* and *Seniya* who were practising ox-asceticism and dog-asceticism came to the Buddha and questioned Him as to their future destiny :—

The Buddha replied :—

"In this world a certain individual cultivates thoroughly and constantly the practices, habits, mentality, and manners of a dog. He having cultivated the canine practices, habits, mentality, and manners thoroughly and constantly—upon the breaking up of the body after death, is reborn amongst dogs. Certainly if he holds such a belief as this : 'By virtue of this practice, austerity or noble life, I shall become a god or a deity of some kind,' that is a false belief of his, for one who holds a false belief I declare there is one of two future states :—either the state of torment or the animal kingdom. Thus failing a state of torment, successful canine asceticism only delivers one to companionship with dogs."

In the same way the Buddha declared that he who observes ox-asceticism will after death be born amongst oxen.

As there is the possibility for a Kammic descent in one bound in the so-called evolutionary scale of beings so there is also the possibility for the contrary, a Kammic ascent. When the animal is about to die, for instance, it will experience a moral consciousness that will ripen into a human birth. This last thought-moment does not wholly depend on any action or thought of the animal, for generally it is dull and is incapable of doing any moral action. It depends on some past good deed which it

has done during its round of existence and which, for a long time, has been prevented from producing its results. In its last moment the animal therefore cherishes ideas, desires or images which will cause a human birth.

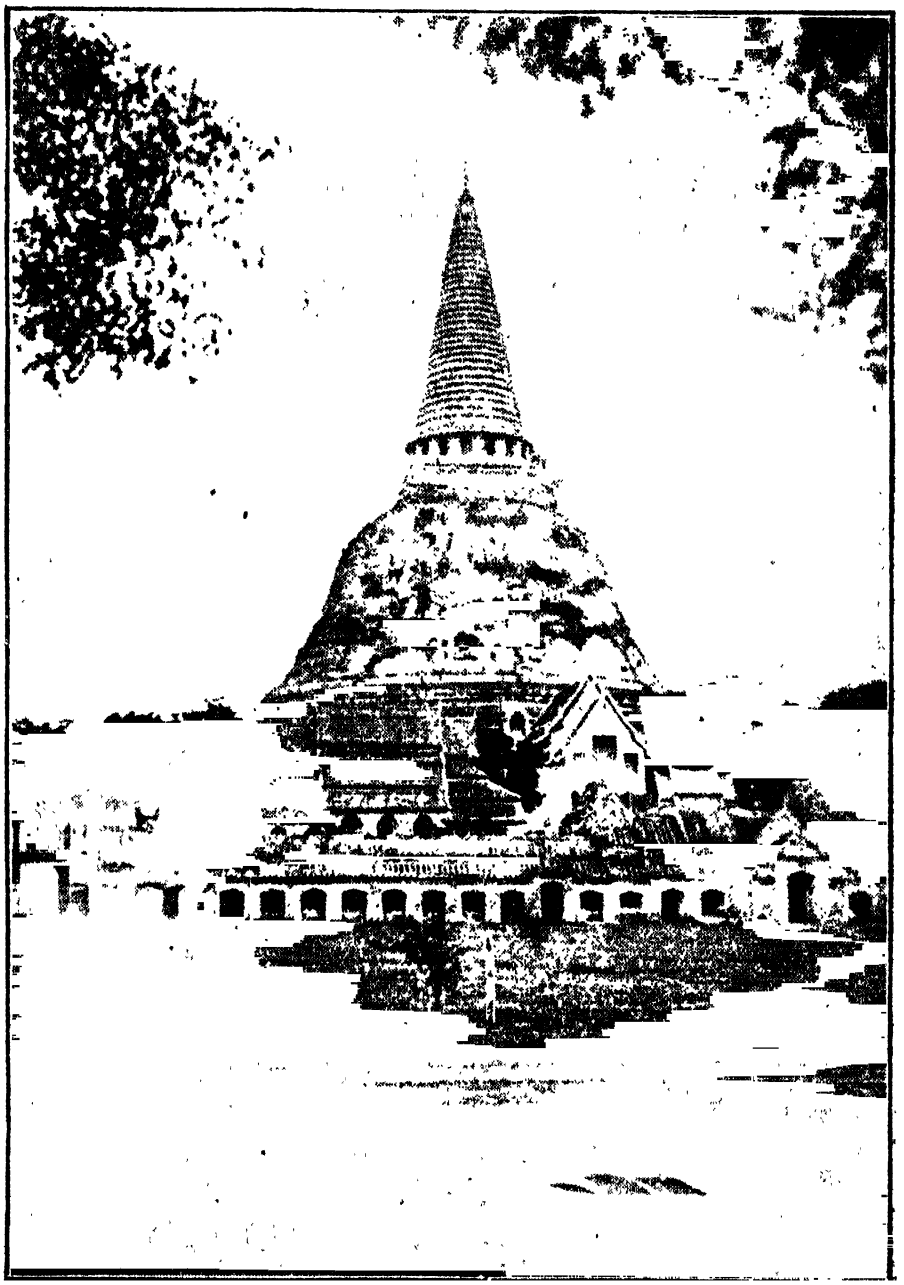
Poussin, a French writer, illustrates this fact by the law of heredity: "A man may be like his grandfather but not like his father. The germs of a disease have been introduced into the organism of an ancestor, for some generation they remain dormant: but suddenly they manifest themselves in actual diseases."

Such is the intricate nature of this law of Kamma and process of rebirth.

Mahiyangana—City of the Yakshas

By Dr. W. A. de Silva

THE organization of the resources of a community is accomplished well, where leaders who are able to efficiently maintain the institution created by them are found. Where efficient leaders disappear and are succeeded by men who are weak and incompetent, decadence of the community sets in. When Ravana, King of Lanka, fell in battle after a prolonged fight during which his resources in men and arms were spent, the Rakshasas found themselves distraugh, with no one strong enough to lead them. With the disappearance of her great men and the deprivation of her outlying dominions, Lanka soon fell into a state of anarchy. There was no stimulus for a national aspiration.



NAGARA PATHOM, SIAM

Each one looked after himself. The stronger among them were able to get bands of men to follow them, either as dependents or as those who belonged to a common tribe or locality. The Rakshasas when at the height of their power were noted for their chivalry. When this proud race dwindled into scattered tribes, they were not able to maintain their high traditions. They had to struggle for their existence and became selfish and self-centered. These degenerate Rakshasas, came to be known as Yakshas. Yaksha means a devourer, whereas Raksha meant a protector.

The Yakshas occupied various parts of the country and lived under tribal conditions. It is seen that they favoured the hills for their settlements rather than the valleys. Ritigala near Anuradhapura was a prominent Yaksha settlement. Lakgala and Lokgala in the Matale District, Kotmale, Samanala Girivaya and Sirivatta are other notable Yaksha settlements which are mentioned in the chronicles.

A people while enjoying material prosperity prefers to live in valleys and cities. When adversity comes they lose the means of their livelihood and the ability for intensive and well-organized efforts. They drift to places where they are able to procure food. The hills and the forests become their coveted abodes for in the forests they are able to hunt and procure game. The sides of hills are adapted to the raising of quick growing food grains, which do not require an elaborate system of irrigation or processes of cultivation. A patch of jungle is felled and burnt and grain is sown. If the rains come in their proper season a crop is obtained.

The disorganization of the people during this period attracted traders from other lands, from the East and West, to settle along the coasts and to engage in bartering and the collection of the natural wealth of the country. The seaboard where the pearl banks were situated and from the North to the West of the Island became the settlement of Nagas who came from a distant land. In the southern coast settlements were formed by traders and merchants from India. They fortified themselves strongly to resist the frequent raids of the Yakshas.

There was a unique right that was practised all over the world at this period. Ships that were wrecked on the coast of a country, and goods salvaged from such ships were perquisites of the natives of such countries. The Yakshas were ever on the prowl in search of wrecked ships. From these they obtained many an article valued by them including rice and clothing. They took risks in their search for such booty and frequent were the encounters in which adventurous Yakshas lost their lives. The traders themselves ran risks in their search for valuable gems and spices. They were sometimes lured into the Yaksha settlements and were robbed and killed. Lanka thus at that period had a reputation as an inaccessible land, where men were savages.

For a long period after the fall of the Rakshas kingdom there was a certain amount of mutual intercourse among the scattered tribes. A sort of conferences were held at stated times and places, where the tribes gathered and discussed matters pertaining to their conduct towards each other and their attitude towards intruders who were occupying coastal areas. They must have been great disputants.

The chief city of the Yakshas at this period (600 B.C.) was Mahiyangana, situated on the bank of Mahaveliganga to the South-East of the central mountain range. The origin of Mahiyangana can only be surmised. Sri Lankapura was submerged in a tidal wave after it was destroyed by Aryan invaders and a new city came up at Mahiyangana. Mahiyangana is also known as Alutnuwara, the new city. Whether this is an ancient name or a modern name, one can hardly decide with a certainty. It was at the Mahanaga Park of the City of Mahiyangana, that the Yakshas held their assemblies. The occasion of these meetings was a great one, for representatives from all Yaksha settlements

in the Island arrive there with their retinues and take part in the deliberations. The last of this assembly was the one that dispersed in disorder when the assembled delegates argued hotly and then came to blows. The reason for the dissension is not ascertainable. It however, follows that it must have been the result of petty intrigues for setting up dictators. The site of Mahiyangana is worth exploring. The Buddhist Dagoba there was built long before Buddhism became the State Religion of the country. The chief of the Devas, Sumana of the Samantakuta mountain "supplicated from the Buddha and obtained a handful of pure blue locks from the growing hair of his head, receiving it in a superb golden casket he raised a stupa of emerald over it and bowed down unto it in worship."

After the Parinirvana of the Buddha, Thera Sarabhu brought over the thorax bone relic of the Buddha and deposited it in the identical Dagoba, and caused a Dagoba to be erected of white marble twelve cubits high. Later about 300 B.C. King Devanampiyatissa's brother constructed a Dagoba of thirty cubits high encasing the original one. In 160 B.C. King Duttagamini while residing there during his subjugation of the Malabars constructed a Dagoba encasing that one, eighty cubits in height. "This Mahiyangana Dagoba was thus completed."

The scattered Yakshas after their last assembly and their quarrels did not come together again. Each tribe kept to itself and adventurers from the neighbouring continent were able to subjugate them easily. The last remnants of power held by the Yakshas were betrayed through the folly of one of their Princesses—Kuveni. Her ambition did not bring her happiness. The land passed into the hands of Prince Vijaya and his followers from the Sinha race, who founded the Sinhalese dynasty in 543 B.C.

Buddhist View of Creation

By Hargrave Jennings

THE Buddhists regarded all existence as evil, and the passage from state to state as the sort of self-shudder, or penance, or purgatory of nature; working itself free and disencumbering itself of matter, and of all its inconceivable, stupendous, and innumerable fashions and forms, and shades, and guises, upwards and outwards towards the universal light, the formless, emotionless, sense and life-exhausted supernatural and eternal REST. This it is which has puzzled all examiners of the Buddhist theory, in what manner to take, and towards a spelling at which we have seen some signal failures.

As Pythagoras believed, as Plato felt, as the mystics considered, as Berkeley and those who preceded him in the "Non-material theory"—Hobbes and several other penetrating spirits—as these showed from various points of view, the ancient Indian sophists preceded all in declaring the hollowness of the whole of being. They declared life itself to be a show and an accident; consciousness they affirmed as a species of acknowledgment of imperfection; knowing a sort of radiation of power, which power, to be perfect, should have no movement, know no impulse, be incapable of finding itself. For aught can be found,

identity can be established only by secondary means. That which is self-existent need have nothing in which to exist. Otherwise the first shall be produced of the second, and be inferior to the second in the second being the glass in which the first knows itself.' If "one" can be said to need "two" to discover itself as "one," the second, or the "two" shall be worthier than the first, or the "one." "Being," or "identity," shall be superior to that which underlies and makes it. In other words, the "machine" shall be superior to the "power" and the "forms" and "terms of Life" shall be the "life" instead of the life. Or to put it more strongly, the creature shall be superior to the creator.

In the theory of the Buddhist philosophers, life being an accident, something has passed on and is passing on, behind to make it so. And this unknown, moveless, passsionless REST, in which life should be impossible, being form or the Phythagorean number, is their Nirvana, or non-existence. Being their much-belied abyss of atheism; without God, since God is inconceivable except under being, and being, itself, is proved to be an accident. All power—that is, all power put out, being impossible to be God :—therefore God is impossible. But the mistake that is made, in the objections to Buddhism, is just this, that the objectors will insist upon starting upon the premiss that life is real. Ideas, by which we converse with that outside, are all which we are. And these are not real things, but mere delusive lights of the master phantom-light of intelligence. Hence diverse ideas, as strength, power, educations, circumstances vary. These being in the mind as the different colours and phases of the landscape, derivable from the light of heaven and the state of our optics. But is there any similitude of houses, trees clouds, or any of these real outstanding independent objects, of a substance apart from the mere coloured mind, which, in its experience only, supplies it all ? Take the human mind from the world and it exists no longer. The human mind is the world. It makes it. The world is as the show of optic glasses in the brain conceiving it, and outside of the living and active brain, no world either exists or can be conceived as existing. It is nothing. It can be nothing.

Philosophers have settled that space is nothing. It is nothing but that necessary to contain form—nothing but that necessary, for form, as the visible world, or man—or anything to be. It is merely created by that with which we measure, and is that measure. If we conceive space *per se*, we should cease to be, inasmuch as we should annihilate that law "which we alone are." Space is nothing, for we know it only by that which is in it. And to believe a thing which we cannot conceive is impossible. Nay, that thing cannot exist, else any madness may exist.

Time is nothing. It is simply a question begged, and a delusion settled, to make things exist. That is, it is necessary for man and the "visible" to be possible. Space and time are simly power : the very existence of which is a confession of limit and proof of want of power. As identity, or the necessity of identity, cannot be DEITY, else deity is secondary in the necessity of being. It negatives itself in knowing itself further, and therefore it cannot exist. Cause and effect, Hume and others long before him, settled—though the bond which holds all the "world" together—have no necessary connection. They are only the law by which things conceived can be. But if things conceived are unreal, the terms upon which they are, are alone a question begged. Therefore, if cause and effect have no vital and inseparable connection, and are only as the ground upon which this machine, the world, acts, and which ground has no existence of the necessity of it, and out of the

conception of it; and if the shows upon it are only things taken for granted - signs or symbols (as words of a language), meaning nothing for themselves but only having that meaning; in fact their existence, given to them, then miracles are—and must be in the nature of things—possible. Being only glimpses and interpretations and crosses from "other worlds," of whose laws we know nothing, and being as slips and rents in "this world," through which those other worlds rush occasionally in. Life is frequently shaken apart, as it were.

The lights—and shows upon those lights—of this world (as we all, at some times, feel and know), flicker like a phantasmagoria. The impression is really upon us at rare times—in our abstractions, in our deep thought, in our intense state of possession with an object in the passing away of the spirit momentarily from out its chains of laws;—we feel at these times—all feel—the "ground" of mind—that is, our knowledge of the outside—as shaking faintly away from under our feet. We would appeal to self-consciousness, at those strong moments of our history of mind when the outer worlds and their intelligences pass in, or down, or up to us, for the more than suggestion—for the persuasion—that this, and we images upon it, which we know as the world, is as unreal as the cloud-kingdoms of mere thickened and enkindled space. That is the metaphysic Buddhist view.

All life is a dust, through which the mysterious electric currents (the soul of the world, or final conceivable mechanical intelligence), pass and irritate. Move into those zones and patches of organisms rising and falling, gathering power and light and newer and grandeur forms, or sinking or rejected as farther and farther from that outward and upward glory—the mysterious and inexpressible transmigration of Pythagoras :—become Buddhist from the immortal and directly inspired teaching of the ancient, beyond expression, Indian philosophers. They, in fact, taught it first.

There is solidity. All matter can be infinitely divided. There is no firm base to be reached. Man has not even matter in his hand. His instruments break before the exhaustless departments of nature. Even his boasted "solidity," of which he is so proud, gives him the go-by-at every farther application of his wheels and screws ? His moderate heat, child's—play at intensity,—stopped at even the enormous scale of 32,277 degrees of Fahrenheit, by Wedgewood's heat-measurer—is, notwithstanding all this, only a bargain with nature that she shall not rush in, with her own heat, and consume him utterly and his whole toy-world. His domain of heat is a tame district, worn out —or granted—out of the whole floods of a supernal fire. This is ardency alone for spirits. Form was not made for it.

The whole round world is as a microcosm, whose wonders are exhaustless; whose beauties are beyond expression; whose changes, whose decay, whose recommitment into new forms is as the ceaseless revolvement of the Inexpressible Glory. Through the sea-floors and their miltitudinous mimic continents, fruitful of moving life, fecund with their tree-growths and their semi-sylvan, semi-oceanic vegetation; through the clouds of the seas that rest or roll over them through which speed the winged ships as golden (sun-lighted) specks; through the hollow crusted earth and its ridged rocks—earth torn and battered like a battle-beaten man of Eternal War, as it circles its resounding way amidst the roads of the lighted stars, "baring" to the changing Sun, and to the cold renewing moon, its ploughed side, globing up, still defiant, with the wounds of the contentions of the centuries and with the retardation of the space-forces;—through the "Built-work" of Nature, in short, runs

the ever-coursing Inner Spirit, which forces, in its stupendous track (comet-like) the bordering matter into flame—to life !

Are not the stands kingdom-spaces for the infinitesimally small life ? Become not our microscopes as our telescopes, spying into the fields of space, and deserying therein the agitation of new worlds ? Colours, forms, affections, sense-shapes fill the illimitable depths of Nature and pass from the "Lighted Nothing," through the panorama of figures, again into the "Lighted Nothing."



A MAHAYANA BUDDHA

Is not all the world a woven tissue-wizard coloured of which the creative sun strikes the spangles into sparkling; stains, prismatically, with the rose-hues of being, or the blues of decay-or; rather, change ? Have not the old seas their forests, and the prolonged sea-boards their blooms ? Roars not old ocean with his caves; as the Nereid music swelleth or skineth, to fascination, loudly or faintly through its shells ? Fires, and smokes, and springs, and steam attest the attenuate bulk, spun through the hands of the Great Magnetic Life, or by the power of the Earth-God, into tissues. What are the waves of the sea but as the clouds to the sea-foundations ? What is as the core, and the mighty heart of the great world, but the spouting Fire? Why be there not other lives in that destroyer of our life ? What are the magnificent air-shapes of our atmosphere; what the crossed cloud-plaforms of our sky; what the reduplicate and multiplicate fog-work and flocculence of the Western or the Eastern Heavens, when the golden or the burning light is poured through the heaped wonder-worlds of the Magician of the Great Air—what should be all the cloud-settlings of our sky, but as the precipitate, and dress, of the mere "used-up matter"—glorious to our senses, as even all the refuse is ? And if fire be, in its own nature—so to speak—but the roaring-back, illuminate, of Nature from the real unto the unreal (as which the worshippers of the Element of Fire believe,) then the very excess of material light shall be put as the very excess of the dense matter, remonstrating (as it were), itself the brighter as it is, in itself, the blacker. Nor are these the vagaries of Philosophers, but world-old persuasions, when the vanity of knowledge had not made a base "machine of wheels" of the world !

THE BALLAD OF THE LAMP

'TWAS at Benares, when the air
Lets its due charge of sorrow fall;
Lord Buddha held high conference there
Within the monastery hall.

Near him full many a Bhikkhu stood
'Mid men of high and low degree,
Who each brought offerings as he could,
Out of some wonted piety.

And unto them drew on the king,
With noble followers two by two:
He and the rest a lamp did bring;
Ah, but that hall was brave to view !

A thousand mighty lustres swung
In homage to Tathagato:
The greater to the ceiling clung;
The lesser round the walls shone low.

Now, as it chanced, a woman base,
Ill clad, unfriended, very shy,
Desired to show some act of grace,
But had not wherewithal to buy.

"I am not spent, nor all forlorn,"
Thought she, "and still the day is new:
I'll hire me out to grind the corn" :—
O what an earnest will can do !

She toiled and ground so for some hours,
Nor faltered aught, but kept her stage;
Came back right through the heavy showers;
Came back,---with her two-farthing wage.

She hurried to the mart with glee,
No common hunger made her quick;
No food she bought herself, not she,
But got her holder, oil, and wick.

Then bent she forth with downcast look,
Devoted aspect, thought subdued;
Trembling she edged along and took
Her lamp through that vast multitude.

Fain had she reached the solemn dais
Where the Lord Buddha sat serene;
But the stern steward said, "Poorface,
Get home; thou art indeed too mean."

They put her lamp in some recess;
She turned to watch the throng go past:
How deep and strenuous was the press!
Herseemed that it would ever last.

But sudden came a shuddering wind,
Such as might shake a universe;
It smote the walls before, behind;
And every lamp went out,—but hers.

The king and all his suite saw this,
And soon to quench it some had gone:
The young men blew, but blew amiss;
The elders blew,—the lamp burned on.

At last unto Lord Buddha's ear
They did this prodigy aver;
He turned and saw the simple gear,
And all his sweetness looked on her.

"Listen, ye monks and laymen all;
That lamp burns on alone, apart.
And why? The rest meant selfhood's thrall;
Her light is from a loving heart.

Know ye that gifts, however fair,
Offered by peasants or by kings,
Are naught in their own being, and bear
Small merit for the one who brings.

Unless the unselfish and pure mind
Savour the gift and make it worth,
Grand though it be and well designed,
Its very gold is changed to earth."

Meek daughter of the lowly born,
That comfort helped her on her way:
How near came she who ground the corn
Unto Nibbana's peace that day!

BY PATHIKO



PREACHING

The Doctrine of MAHAYANA BUDDHISM

By Suhrit Ranjan Roy

IT is a matter of controversy whether Mahayana is the degenaration or a development of the original Buddhism. Even the best exponents of Buddhism have their doubts. The doctrine of austere knowledge and personal salvation of Hinayana appeal to some, whereas the emotional doctrine of love and service to all living beings, to others and the latter a majority. The Hinayanists, rather the Theravadins claim to practice the original teachings of Buddha, preserved in Pali scriptures, which represent a rationalistic, monastic, and puritanical feature to a marked extent, whilst the Mahayanist whose scriptures are in Sanskrit interpret the doctrine in another way, with a development that is mystical, devotional and universal. The Theravada doctrine is in the South—in Ceylon, Burma, and Siam, and the Mahayana is in the North—in Nepal, China and Japan.

Let us see the special features of both the schools. A great conference was summoned by Asoka—the third in chronological order—about 240 B.C. to settle the sectarian disputes. It is plain that ever long before Asoka, 'heresies' were promulgated and even the powerful monarch with all the resources of his vast dominion couldn't stop the growth of the 'heretic' sects. Of course he managed to separate the 'original teachings' of Buddha, as they were recited by the learned monks. According to Theravada, Buddha was a human being. He was born as a human being, lived as a human being and died as a human being. He was simply an—'Aschariya Manushya' — extraordinary person. He could show the way to salvation, He could guide. But He could not give salvation by grace. According to Theravada every one must work out his own salvation. The world is an eternal Becoming, always in flux and beyond this Becoming the Theravadins do not acknowledge any Being whatsoever.

But if we survey the Pali canons which were reduced to writing in 80 B.C. we will find even in them some elements, which are incompatible with the pure intellectual teachings of Buddha. We will find some elements which are mystical and supra mundane. In Udana one reads :—

"There is, O Bhikkhus, an unborn, unoriginated, uncreated, and unformed. Were there not, O Bhikkhus, an unborn, unoriginated, uncreated and unformed there would be no escape from the world of the born, originated, created and formed."—(Udana VIII. 3).

Even the Theravadins admit that this uncreated, unformed, infinite does exist and this is Nibbana. It is 'asankhata'—unconditioned though 'anatta'—without any Ego. This mystic Nibbana is with everybody. To question is forbidden as to whether Tathagata lives or does not live or both at the same time or neither after death. He passes into the undefinable, infinite Nibbana—which is without an Ego.

The germ of the mystical Mahayana view of life lies here. All the Mahayana Schools believe that lives are not isolated streams of flux or continuity. To them all life is one. The whole universe is enveloped by an all pervading, ever enduring, hyper cosmic mind. All the things are born in that, rest in that, and finally merge in that. The Mahayanist assert that Buddha employed in His discourses two forms of instructions the one conforming the truth in absolute sense (Paramartha Satya) and the other form which may be called as conventional truth (Samritti Satya). According to the Mahayanists though the Buddha seemed to preach the isolation of individualities but in fact He taught the abstruse and mystical doctrine of the unity of all life.

The special Mahayana doctrine of Tri-Kaya—three bodies'—evolved from this conception of oneness of all beings. These three are (1) Dharma Kaya—Body of the Law. (2) Sambhoga Kaya—Body of Bliss. (3) and the emanation or projection there of apparent as the visible individual Buddha on earth Known as Nirvana Kaya.

Dharma Kaya is timeless and unconditioned. It is the essence of all things, the one reality of all the fleeting shapes in the flux of Samsara. Dharma Kaya is not a personal being but the all pervading ground of Buddhahood, from which the personal will, thought and love of innumerable Buddhas and Bodhisattvas ever proceed to meet the needs of those who have not yet realised the perfect nature of truth. This hyper cosmic intellegence suffers no modification but appears to us to assume a variety of forms. This process of ceaseless weaving of patterns is not outside Dharma-Kaya. From the highest heaven to the lowest hell there is this all pervading Being in whom all the sentient beings are one.

According to Madhyamikas Dharma-Kaya is no more or less that the highest and only true reality—the Void—which underlies every phenomenal things. Sunyata is the term used by Nagarjuna for ultimate reality. In this unfathonable Absolute (Paramartha)—all the relative things (Vavaharata) become nultified. The phenomenal world—the Samsara—is not outside the Void. The difference is in seeing it. The famous eight 'Noes' of Nagarjuna which qualify the Void are—No production (Utpada) no destruction (Uccheda), no annihilation (Nerodha), no persistence (Sassvata), no unity (Ekartha), no phurality (Nanartha), no coming in (Agamana), no going forth (Nirgama). All the reletively perceptual phenomena become 'nil' in the Void—the ultimate reality of the Madhyamika School.

For the Vijnanavada School founded by Asanga and Basubandhu—the reality is the receptacle of Consciousness—'Alaya-Vijnana.' This 'Alaya-Vijnana' is the all pervading absolute consciousness as contrasted to the individual intellectual experiences (Pravrithi-Vijnana) which brings forth the different conception of the final character of reality.

The Dharma-Kaya has several synonyms such as—Sambhava-Kaya, own-nature-body; Tattva, Suchness; Sunyam, Void; Nirvana, the eternal liberty; Bodhi, Wisdom; Tathagata-garbha, the womb which holds who attain.

In the latter days of Mahayana development the Dharma-Kaya was personified as Adi-Buddha—the Buddha primordial. "When nothing else was, Sambhu was, that is the self-existent (Sayambhu) and as he was before all he is also called Adi-Buddha "

"All the things are the forms of Adi-Buddha yet he is formless. He is the one eternally existing essence from which all things are mere emanations "

The second person in the Mahayana trinity is Sambhoga-Kaya, the Body of Bliss. In this conception Buddha or Buddhas are regarded as the rulers of heaven, with mind and form. Though within the law of causality, they are omniscient, omnipotent and omnipresent. These personal Buddhas of Sambhoga-Kaya rule their respective heaven in glory. In the pores of their skin hosts of worlds are springing up and going down. The great glory of Bliss is above the world of matter (rupa) and non-matter (arupa) and is unfathomable (acintya). But at the same time Sambhoga-Kaya is personal and manifested. The living Buddhas and Bodhisattvas are emanations from the Body of Bliss.

There are five heavens ruled by five Buddhas in Sambhoga-Kaya.

The Vijnanavada School simplyfied this complex conception. It held that from the immaculate and essence intellegence—Dharma-Kaya or Alava-Vijnana—sprang up mind in a continuous flow. The Body of Bliss is this undefiled mind or the intel-

lect, personified in Buddhas of Sambhoga-Kaya. This pure mind when defiled gives rise to all the perceptual universe and to the whole comperity of thought. The Sambhoga-Kaya Buddhas were identified as Dhyani Buddhas.

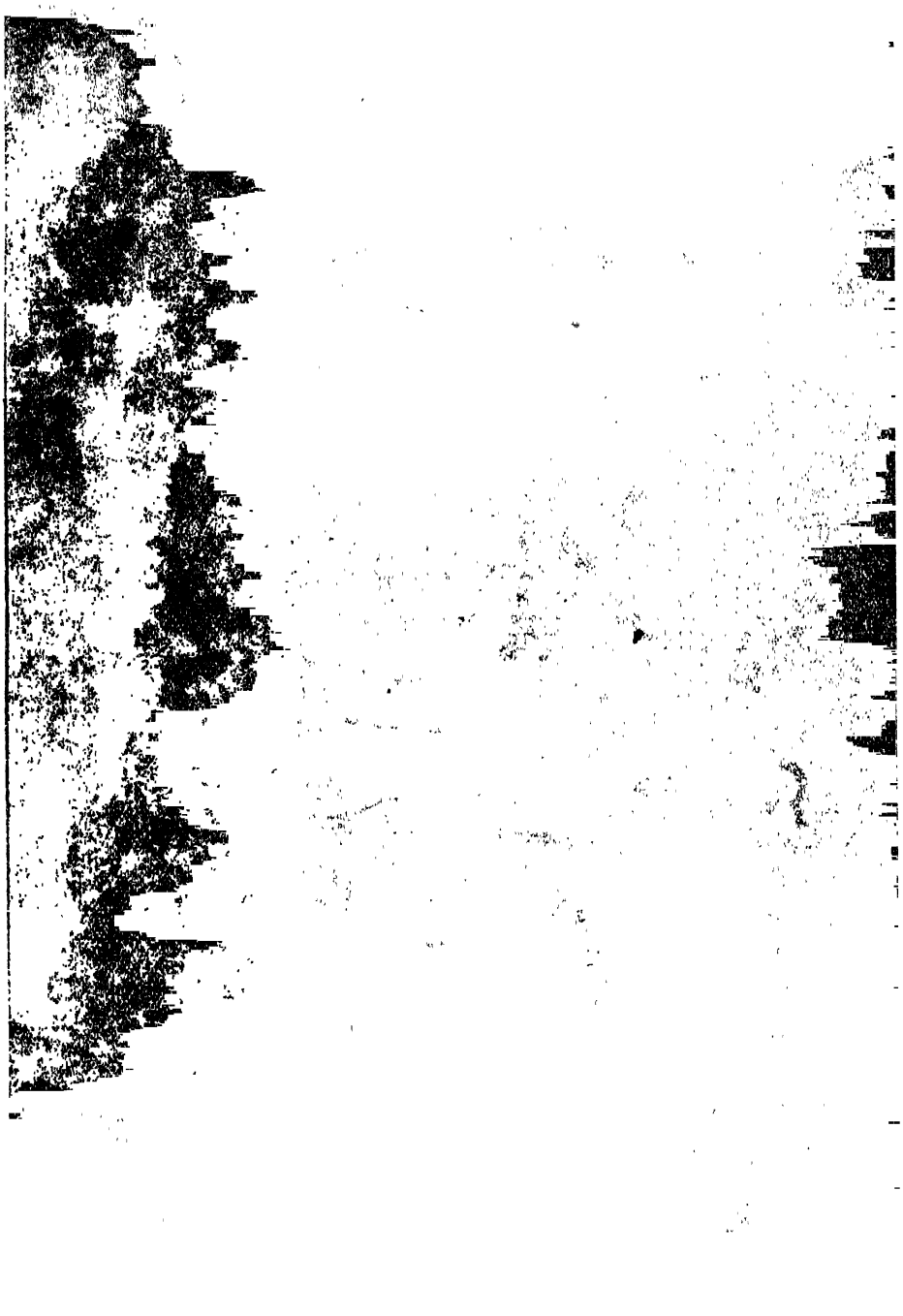
The third person is Nirman-Kaya—the Magic Body. It is the emanation from the Sambhoga-Kaya. According to the Mahayanists the supposed human body of Sakya Muni Buddha was only an apparition projected from the Sambhoga-Kaya of Buddha Amitabha (infinite light) who repeatedly appeared in this world of misery, from time immemorial, teaching the law of deliverence and finally merged in the Sambhoga-Kaya again. The five Manushi Buddhas emanated from the five Dhyani Buddhas—are essentially artificial, the latter being the true Buddhas. The 'motive force' is the 'Saviour-will.' There are five Bodhisattvas still working in the miserable sentient world.

The following table will give the idea of the Mahayana Buddhology :*

ADI BUDDHA

Heavens—Central	East	South	West	North.
Buddhas—Vairochana	Akshobya	Ratna Sambhava	Amitava	Amoghasiddha
(Sambhoga Kaya)				
Earthly Buddhas— Kukusandha	Konagamma	Kassapa	Gautama	Metteya
(Nirman Kaya)				
Bodhi Sattvas, (Future Buddhas) Samantabhadra	Vajrapani	Ratnapani	Avalokiteswara or Padmapani	Visvapani

To sum up: The Mahayana faith is that Buddha is everywhere and in everything. All is One, the all pervading, primordial One and without a second. One can find the clear influence of the Vedantic Pantheism in the later development of Buddhism. Nagarjuna identified the world with Nibbana—"Yas Klesas so Bodhi, Yas Samsaras tat Nirvana"—Whatever is passion is also Wisdom. Whatever is Becoming is also Being. Death and immortality are harmoniously blended for they are One. This is Mahayana Idealism. The whole universe is the scripture of Buddhism. Twe-Tse the famous Japanese seer once pointed at a stone at the temple-gate and remarked: "Therein lie all the Buddhas of the past, all the Buddhas of the present and all the Buddhas of the future." Even in the inanimate objects a Mahayanist sees his Buddhas.



RUINS OF A TEMPLE, ANURADHAPURA

Ratthapala Sutta

By FRANCIS J. PAYNE

THEN said the Kuru King to Ratthapala "Lord Ratthapala saith 'the World for ever moves and is unstable.' How is the meaning of this saying to be understood ?

What thinkest thou, Great King ? When thou perchance wast twenty or five and twenty years of age, couldst thou not go around with horses, elephants and chariots, bows and swords, with loins strong, a powerful arm—a mighty warrior fit to do thy work ?

Truly, Sir, I could. There were moments when I seemed unto myself a marvel in my strength; I found none aught like me in power.

What think'st thou now, Great King ? Art thou also now of loins strong, a powerful arm, a mighty warrior fit to do thy work ?

Nay, Sir, that I am not. Now am I old, a grey-head full of days. I have left my way behind me and reached the age of greyness. Eighty years of age am I, and sometimes when I would set down my foot this way, I rather set it down that way. Lord Ratthapala saith the World doth offer neither refuge nor defence, but here within my royal domain we have multitudes of horses, elephants chariots and foot-soldiers who can be a guard to us in case of need. How is the meaning of *this* to be understood ?

What think'st thou, Great King ? Hast thou not a chronic illness ?

Truly Sir, I suffer from chronic rheumatism. At times my friends, companions, kinsfolk and dependents gather round and say : "The Kuru King will die; he soon will die."

What think'st thou now, Great King ? Hast thou such power over thy friends that thou couldst say to them : 'Come hither, friends, take all of you, as many as ye be, upon yourselves a share of this affliction, that my pain may be relieved, or is it rather not the truth that thou alone that pain must bear ?

Sir, I have not over them that power; I alone that pain must bear. Lord Ratthapala saith 'In the World, naught is our own; we must surrender all and go away,' but yet wither my royal domain we find heaps of gold and jewels, both buried in the ground and visible. How now is the meaning of this saying to be understood ?

What think'st thou Great King ? Thou now art gifted with the joys of all the senses five; thou hast them as thine own, and with them liv'st in gladness, think'st thou that these will be thy portion in the world beyond, or rather will not others own thy goods, while thou must go away whither the fruit of thy deeds shall lead thee ?

Sir, these will not be my portion in the world beyond, but I must go away whither the fruit of my deeds shall lead me.

But, Lord Ratthapala saith 'the World is ever needy and unsatisfied, abiding in the slavery of desire. How now is the meaning of this saying to be understood ?

What think'st thou, Great King ? Is not this Kuru Land which thou dost rule a rich land ?

Truly, Sir, this Kuru Land is rich.

What think'st thou now, Great King ? Suppose there came unto thee from the East, West, North or South, or from beyond the sea, an honest and trustworthy man who said : 'Great King, I have to tell thee I have seen a mighty land, rich, flourishing with people, well inhabited. There are multitudes of horses, elephants, chariots and foot-soldiers, great store of ivory and furs, much gold and jewels, both worked and unworked, and crowds of women folk. It is possible to take that land, by force of arms; go conquer it, Great King'—what then wouldst thou do ?

Honoured Ratthapala, we certainly would conquer that land and govern it.

These things, Great King, the Buddha had in mind when so he spoke, and I have thought of them and seen and heard them; therefore did I leave the world and turn to homelessness.

Buddhist Hands Across the Sea

By Upasika Miriam Salmave

THE editor of *The Buddhist* has kindly invited this writer to send to his magazine a monthly report of Buddhist activities in the U.S., especially in California. It is doubtful, unfortunately, if there will be sufficient news items to furnish a regular report as Buddhism here in the West is not at present as active as we hope it will become ere long. So instead, with the editor's permission, the writer suggests sending from time to time, an open letter such as she might write to distant friends interested in knowing of her own particular work and any other available Buddhist news in the West. In this way we shall become better acquainted and, let us hope, be drawn closer together in bonds of Buddhist friendship.

Now, permit me to introduce myself: I am an American woman of San Francisco, California, and since becoming a Buddhist about 1927 have twice visited India. On the first visit it was my happy Karma to make a pious pilgrimage to many sacred places: namely, where our Lord was born; where he died, attained Enlightenment, and preached the First Sermon, besides visiting other places of Buddhist interest as Sanchi and so on. It has not, however, been my privilege so far to visit that terrestrial paradise known as the ancient Isle of Lanka. But while there is life there is also hope!

Soon after returning to America the second time from India and Burma, I founded (February, 1935) the *East-West Buddhist Welfare Mission* and its auxilliary, the *Western Women's Buddhist Bureau*. The purpose of the Mission is to co-operate with Buddhists everywhere, regardless of sects or schools "for the welfare of the many" to bring about, if possible, a renaissance of the welfare work so splendidly organized by King Asoka, the first organized welfare work known to the world. The purposes of the Bureau are to try to arouse interest in Buddhism among women in the West and to act as a sort of Propaganda Bureau, distributing free literature not only among individuals but in public and university libraries.

It is gratifying to be able to report that as a result of such determined effort, a good deal has been accomplished in so short a time. You shall read the details in a forthcoming letter as well as an outline of further work planned. Meanwhile, in this first letter, the writer seizes upon the opportunity to extend grateful thanks to the many Buddhist friends who have shown their interest in her Buddhist campaign by helping in various kindly ways.

First, grateful acknowledgment for the following magazines that have been sent with unfailing regularity by their respective editors, each of whom has also written personal letters of encouragement. It is surprising how heartening a few such words are when one, at times, feels a trifle disheartened over what seem at the time almost overwhelming obstacles.

The Maha Bodhi journal, Calcutta; *Buddhism in England*, London; *The Service*, Penang; *Buddhism and Buddhist*, Singapore; *The Friend*, Kyoto; *The Young East*, Tokyo; (Shanghai and Tokyo newspapers have commented on our work and sent copies.)

Pamphlets and Books: Mr. Humphreys, the Editor of *Buddhism in England* has been most generous in supplying literature for free distribution. Bhikkhu Narada, of Ceylon whom we had the privilege of meeting in Singapore, has twice sent large parcels of pamphlets written by himself. Nyanatiloka, Island Hermitage, Ceylon, sent 100 copies of his translation of *The Word of Buddha*. Mr. Bastian, well-known and Colombo publisher supplied all missing copies of the *Ceylon Buddhist*

Annual to complete our files besides generously sending several valuable Buddhist books for our library. The Honourable U. Thwin, Rangoon, sent a copy of *The Patthanuddesa Dipani;* The Nanodaya Buddhist Association, Penang, sent quite a collection of useful pamphlets as did the Venerable Chuni Tso and his disciple Chick Ying, Singapore; ditto the B.P.E.A., Hangchow, China. His Eminence Tai Hsu also sent literature and frequently writes about our work here in his own magazine in China as well as to the Shanghai newspapers. In America Dr. Goddard presented copies of all his own publication as well as a goodly number of other Buddhist books. Two other American brothers presented several valuable books, one being a copy of Childers Pali Dictionary. (We are now hoping some generous friend will send us a Sanskrit-English dictionary.)

Monetary gifts in varying amounts have also been gratefully received on behalf of our Buddhist work. Sister Ma Aye Thin, Messrs. G. Leong, G. Hoke, G. Chawn, Chen Seang Tong and one or two other Rangoon Chinese Buddhists remembered that our efforts to spread the Dharma in this country needed practical support. Sister Vajira (formerly Eveline G. Robinson, daughter of late Sir Ernest Wm. Robinson) not only sent a monetary gift but also wrote and published at her own expense a pamphlet on *The Three Gems* for free distribution. Mr. F. C. Shao, China, sent a gift of money to the work and a fine brush drawing of Avalokitesvara, also leaflets for distribution.

From Ceylon an unknown friend sent a yellow robe which sacred symbol we shall place among our other Buddhist treasures from various lands. A few Canadian friends and also several in the U.S. have sent amounts varying from ten cents to ten dollars to help on the work.

While none of the donors gave for the sake of acquiring merit, we are certain they nevertheless have acquired great merit indeed by helping us to spread the Dharma —that most excellent of all gifts—in the West, especially in the U.S. Dr. Goddard paid for the printing of *A Buddhist Roll Call.* Several others have paid for having printing and mimeograph work done on our behalf for the work's sake.

In *The Buddhist,* August, 1935 issue, page 74, there appeared a long extract from our appeal to Eastern Buddhists concerning the work which had just been started during that year. On the first page of the same issue under "Notes and Comments" the following appeared in reference to the work :

> " . . . It is sad to recollect that many a religious institution started by enthusiastic Buddhists has crumbled owing to lack of support and sustained effort. We do hope that Buddhist activities in foreign lands will receive all encouragement from the wealthy people of Ceylon."

In this connection it might not be out of place perhaps to explain that for every cent sent to help on this Buddhist work, my brother Lucian Salanave and I, who have both dedicated our lives to it, have spent more than a hundred more, only made possible through the greatest self-denials. It has been particularly difficult too with times as they have been and still are in the U.S. what with the depression, floods, droughts, dust-storms and other calamaties. And while we refuse to dwell much on such thoughts, we do soberly realize that unless an increasing number of compassionate hearts and willing hands lend us their generous support we will be unable to keep on with the work indefinitely. However, we have the utmost confidence that if we remain patient and steadfast for another year or two, the work will commence to be more or less self-sustaining.

"THE KELANI MOON"

This moon, He stood some thousand years ago
By raging kings alone;
Midst Naga kingdoms kindling bloody strife
To seize a gem-set throne.

He spoke to Naga hordes at Kelani
Today, of Buddha-lore,
How hate breeds hate and today's strife begets
But seeds of morrow's war.

To deva worlds, how love and sacrifice
Alone are stepping stones,
Where in a gay profusion gods bemoan
Your kings on gem-set thrones.

How, tossed for births on being's tempestuous sea
Through fast and faint and woe
He touched by Gaya's Bo, Nibbana's peace
That gods may never know.

With na and lotus at His festooned feet
In Kelani today,
The Naga kings awakened vowed to walk
The broad Nirvana way.

Floating down the ages, that theme of love
Afresh the devas croon,
As through the twilight trees athwart the shrine
Breaks each Kelani moon.

Thou reignest yet unageing, calm, serene
Where kings but noised awhile,
And gaze on life a transient, clangourous show
With enigmatic smile.

The moon-beams break tonight about the shrine
I hear the devas croon !
The Naga's sainted at the feet of Love !
Sadhu ! Kelani moon.

By K. V. P. Goonetilleke

FOREIGN NEWS.....*India, Europe and Far East*

Scholarships for The Religious

NANKING

THE Mongolian-Tibetan Affairs Commission has decided to sponsor higher scholarship among Chinese, Mongolian and Tibetan monks during the coming year.

Mongolian and Tibetan exchange students will be recommended by respective religious dignitaries while Chinese monks will be nominated by Chinese Buddhist Associations. Travelling expenses and support during five years of study will be granted by the Commission

Chinese Raise Funds For India Temple

SHANGHAI

WELL-KNOWN Chinese Buddhists in Shanghai are trying to start a contribution campaign among Buddhists throughout the country for the purpose of building a Chinese temple in India for the convenience of Chinese pilgrims who may find it necessary to make a long stay. Four mows of land have already been acquired for the purpose.

In a circular letter sent out by the China Buddhism Association in Shanghai to all Buddhist organizations, it is stated that although Buddhism has spread to all parts of the world, the sacred birth place of Buddha has long been neglected. As a result many organizations and temples in the sacred place which can be traced to the head of the religion have been turned over to non believers.

The original religious "wheel" has been damaged and was only recently redeemed by the Dai Sar Ti Society, an orthodox Buddhist organization. On the site of the "wheel," a temple has been erected. The "Pu Ti Religious Hall" has long been occupied by Mohammedans in India. Futile efforts have been made by Buddhists to secure a small space in the hall to worship It is regrettable that the sacred place should have been thus neglected, it is stated.

Buddhists in Burma, Ceylon and Siam are said to be very keen about the building project in India. It is said that they are planning to erect temples for worshippers of various nationalities in the sacred place. These temples, while increasing the influence of Buddhism, it is proposed.

A faithful follower of Buddha named Fu Ching Pei-chiu is said to have worshipped in India for more than 10 years, and he has seen the need of building a Chinese temple. He has purchased four mow of land in Lan Lan Tsr Shih and has approached Shanghai Buddhists for the construction fund, which will amount at least to $13,000. According to the latter, it should not be difficult to raise the money since there are 400 branches of the China Buddhism Association. Each will have to pay only $20 and the rest will be paid by promoters of the movement.

Struggle of Conscience In China Buddhist Circles

SHANGHAI

LECTURING in a vegetarian restaurant in Avenue Edward VII, opposite the Nanking Theatre is a venerable old man whose ambition it is to gain for the Buddhist monks of China a front seat in the political arena.

He is Abbot Yuen Ying, Chairman of the National Buddhist Association of Shanghai, and he has already one important accomplishment to his credit, having persuaded the Nanking Government, having first persuaded himself that it is worth while, to permit monks to attend the conference scheduled to be held shortly and which is designed to usher in a "constitutional era" for China.

Trouble, however, lies in the fact that the decree has gone forth throughout the land that no citizen is a good citizen fitted to take his place in the conference queue unless he has undergone a period of military training and is ready to fight for his country, this conflicting with the Buddhist opposition to bloodshed.

To Attain "All-Knowing Knowledge" Buddhist Monk Burns Himself

RANGOON

A BUDDHIST monk has burnt himself to death in a Pagoda in the Shan States to obtain the "All-knowing knowledge."

He is U. Damathami who, it is stated, after wrapping his robes, soaked in kerosene oil, tightly round him, stood calmly in the midst of tins of burning oil and faggots in a ditch dub by himself, while the flames increased in intensity.

The letters left by the monk indicate that he had dedicated his life to Lord Buddha with a view to obtaining the "All-knowing knowledge."

Restoring The Dead Russian's Claims

Moscow

THE Soviet has extended unlimited facilities to Professor Brucholenko, whose experiments for restoring to life "dead" dogs have startled physiologists.

Professor Brucholenko's institute, which now employs 160 research workers, claims that five dogs whose blood-stream was artificially fed with oxygen after their death six months ago are now living healthily and normally.

Professor Brucholenko distinguishes between "final and non-final death." He says that as long as the tissues are not destroyed life can be restored and he believes that his methods are applicable to human beings.

LOCAL ACTIVITIES.....*Colombo and Outstations*

Governor Leaving On June 30

As at present planned, it is the intention of His Excellency the Governor and Lady Stubbs to sail from Ceylon for England on June 30 next, states a communique issued from Queen's Cottage, Nuwara Eliya.

The retirement of Sir Edward Stubbs takes effect from September next.

His successor, Sir Andrew Caldecott, has left Hong Kong for England via America on April 16 for a period of furlough before coming to Ceylon.

Creamation of High Priest

MORE than 20,000 persons, including about a thousand Buddhist monks, attended the funeral of the Venerable Pandita Paranagama Sri Somananda, Chief High Priest of Galkanda, Maha Viharaya, Galtude, and Purvarama Viharaya, Wewita.

The late high priest was an authority on Buddhist metaphysics.

Sinhalese — Sinhalese Dictionary What The Pirivenas Contributed

THE first part of the Sinhalese-Sinhalese Dictionary consisting of about 100 pages is to be issued during the course of next month.

The entire dictionary will run into fifteen or twenty parts.

The present dictionary will be entirely in Sinhalese without the use of Roman script as in the Sinhalese Dictionary parts of which were issued some time ago.

The Sinhalese Dictionary is meant for the English reading public and for scholars interested in Indo-Aryan languages who have found that dictionary indispensable as the Sinhalese language is regarded as the only one preserving an unbroken succession of literary texts thus helping to trace the development of meanings and words.

The compilers (the Royal Asiatic Society, Ceylon Branch) have experienced considerable inconvenience in the printing process due to the lack of necessary face types of Sinhalese characters needed for a modern dictionary. The absence of proper type, mainly Sinhalese italics has caused delay in printing and correcting proofs.

It is further pointed out that compiling a Sinhalese dictionary in accordance with modern methods is much more difficult than in English because in the latter language there are established technical terms and different signs to denote various scientific ideas while they have never been adopted in Sinhalese.

These handicaps have rendered it difficult to develop the method of treatment in the Sinhalese version.

Those responsible for the work however feel that they will be successful in bringing out the Sinhalese dictionary on modern scientific lines as far as possible under the present circumstances.

An effort has been made to make the dictionary as simple and easy to follow for the ordinary man as possible.

All possible sources of information have been tapped to make the dictionary essentially etymological, historical and to some extent encyclopeadic

The principals of the leading Pirivenas have contributed freely towards the making of the dictionary and over 850 volumes of standard works were examined in the course of editing. The thorough examination of historical works of the past has made it possible to give the standard traditional system of spelling.

Matara Appeals to Buddhist Parents

APPEALS were made the other day to Buddhist parents at a largely attended meeting of the leading Buddhist residents of the Matara district to send their children to Buddhist Schools.

Sir D. B. Jayatilaka, speaking expressed the hope that ere long both Rahula and Sujata would be educational ornaments of the town, despite the opposition both of them have had to face. He made a strong appeal to all Buddhists, who were true to their faith, to see that their children were educated in Buddhist schools. By sending their children to Christian schools they were, he said, doing a gross injustice to themselves.

If at Moratuwa, one of the strong holds of Christianity, they had been successful in establishing Buddhist Institutions, which today were most prosperous, he failed to see why at Matara, a strong seat of Buddhism, the same thing could not be done.

He concluded by expressing the hope that when he returned to the island, after his trip to Europe, both those institutions would be in a flourishing condition.

The meeting appointed a committee of sixty to formulate proposals and generally devise ways and means of improving the attendance at the two schools and bringing them back to a flourishing condition.

King's Birthday Celebrations Advanced By Six Months

HIS MAJESTY The King's Birthday Celebrations have been advanced by six months.

A telegram has been received from the Secretary of State for the Colonies by His Excellency the Governor, that the celebrations will be on June 9th next.

His Excellency is of the opinion that, in view of the Coronation celebrations in May, there should be a minimum of ceremony, and intends only holding a levee on that date at Kandy.

Printed by M. George Fernando for the Editors "The Buddhist" at "Webco Press," Hyde Park Corner, Colombo.

YOUNG MEN'S BUDDHIST ASSOCIATION,

COLOMBO, (INCORPORATED)

REPORT

OF THE

Committee of Management

FOR THE YEAR 1936

The Committee of Management have pleasure in submitting their 38th Annual Report with the audited statement of accounts for the past year.

MEETINGS. The last Annual General Meeting was held on 21st February, 1936, when the present Committee of Management was elected. Since then 38 meetings of the Committee have been held with an average attendance of 8.

A special General Meeting was held on May 8, 1936, at which it was agreed that this Association should act as Trustees of the properties belonging to the Kurunegala Y. M. B. A.

MEMBERSHIP.—The year began with a roll of 454 members. 85 new members, of whom 1 were student members, were enrolled during the year. 153 names were removed from the roll; one on account of death and 152 on account of resignations and non payment of subscription. This leaves a total of 386 members at the end of December, 1936.

We regret to record that the names of such a large number of members had to be taken off the roll.

FINANCES. The report of the Hony. Treasurer, Mr. V. S. Nanayakkara, dealing with the finances of the Association and the audited statement of accounts are appended to this report.

BRANCH ASSOCIATION IN THE FORT.—During the year a sum of Rs 167.50 was collected towards the building fund. The Carnival which was arranged to be held during the year had to be postponed for various reasons. It is hoped that members will take a keen interest in the forthcoming carnival and co-operate with the Carnival Committee to make it a success.

LADIES COMMITTEE. The Ladies' Committee which consists of 18 members held seven meetings during the year with an average attendance of 11. The Till Collection campaign launched in March, 1935, was closed on 31st December, 1936. A sum of Rs 180.68 has been collected by this means.

We regret to record the death of Mrs. A. E. de Silva (snr.) who rendered much service to the last year's Carnival.

HOSTEL. The Management of the Hostel was in the hands of Mr. G. Wijesinghe at the beginning of the year. Later, Messers. W. F. Abeykoon and W. W. Jayasinhe were in charge till succeeded by Mr. N. J. Wimalasena. At present the Hostel is in the hands of Mr. T. B. Dissanayake. For several months the Hostel has been practically full and the co-operation of the resident members has to be greatly appreciated.

ABEYRATNE SCHOLARSHIP The Committee after careful consideration decided to award two scholarships of Rs. 15 each for three years. In order to throw them open to a larger number of competitors applications were called from students under 16 years of age from the whole of North Western Province. This was advertised in the Press and Masters S. J. P. Wickremasuriya of the Ananda College and K. R. Amaratunga of the Nalanda Vidyalaya were selected.

THE BUDDHIST MAGAZINE. The publication of the "Buddhist" which is issued free to members is being continued by Mr. Vincent de Silva under the guidance of the President.

OUR ACTIVITIES. Our activities have, as usual, been in charge of the various departments elected for the purpose at the last Annual General Meeting.

RELIGIOUS ACTIVITIES BRANCH. - We record with deep regret the death of Mr. J. D. A. Abeywickrema who was in charge of this department for a considerable number of years.

This department is now in charge of Mr. C. L. Perera who continues to carry on its activities with great success. A special feature in the activities of this branch during the year was the arrangement of several series of sermons by eminent Bhikkhus which attracted crowded audiences. These sermons have become so popular that very often the Hall has been taxed to its fullest capacity. During the year 52 sermons were delivered. Vesak was celebrated with a full programme, several members observing Ata Sil. The premises were tastefully decorated with electric lights and special sermons were delivered by Venerable Pelene Sri Vajiranana Nayaka Thera, Heenatiyana Dhammaloka Thera, Meddepola Wimalajoti Thera and Bhikkhu Narada. A Sanghika Dana given on May 10 brought the programme to a close.

The leaflet containing the text of the Sunday sermon which has hitherto been published by the Lanka Bauddha Dharma Duta Sabha is now being printed at the expense of the Association and distributed to the audience.

Our very grateful thanks are due to all the Venerable Nayaka Theras and Theras who so kindly accepted our invitations to preach the Sunday sermons during the year.

We have also to record our thanks to Mesdames H. W. Amarasuriya, D. C. Weerasekera, E. Sirimane, Mudaliyar D. A. Jayatilaka, Messrs. V. S. Nanayakkara and S. W. Gomes for placing their cars at our disposal for conveying Bhikkhus to and from the Y. M. B. A. Hall on Sundays.

RELIGIOUS EXAMINATIONS DEPARTMENT & RELIGIOUS PUBLICATION DEPARTMENT.—These two Departments have been in the able hands of Mr. A. Kuruppu.

PUPILS' EXAMINATION. This examination was held on the 23rd February, 1936, at 213 centres in six Provinces of the Island. 8670 candidates from 239 schools sat for the examination and 4156 were successful as compared with 5286 in 1934.

Owing to the enormous work that has to be done in connection with the correction of papers etc. it is regretted that the results of the examination cannot be announced earlier.

A Conference of Teachers and Managers of Buddhist Schools, presided over by the President, was held at the Association Hall on the 29th November, when the syllabus for the 1938 examination was adopted and other matters connected with the same were discussed.

The Distribution of Prizes took place the same day at which also the President presided. The Ven'ble Baddegama Pivaratana Nayaka Thera, Principal of Vidyodaya Pirivena, was the principal speaker. The Medals and Cash Prizes amounting to the value of Rs. 515 - and book prizes to the value of Rs. 150 - were distributed by Mrs. A. B. Gomes of Kotahena.

The Association owes its thanks to all those who have helped the Examination Branch in its activities, especially the Maha Nayaka Theras and other learned members of the Sangha who acted as examiners and editors of books, the prize donors, and last but not least the supervisors who give their services free, travelling at their own expense and defraying the cost of postage in forwarding the answer papers to the Secretary.

TEACHERS' EXAMINATION.—This examination was held in the Association Hall on June 28, presided over by the Ven'ble Telwatte Sri Amarawansa

Nayaka Thero of Gothami Vihare, Borella, and under the supervision of the Secretary assisted by his clerk and Mr. S. Kuruppu. There were 25 candidates of whom 16 were successful.

Mrs. H. Wijewardena of "Sri Ramya" Kollupitiya contributed Rs. 2.50 - for the payment of expenses incurred in connection with this Examination. To her are due the best thanks of the Association for having given this donation for a period of eleven years. We regret to mention that this donation will not be continued hereafter but it is hoped that some other generous donor will come forward to render this needful assistance to the Association to carry on the work, as there is a growing demand for teachers really qualified to teach the Dhamma.

RELIGIOUS PUBLICATION. The following books were printed during the year:

Buddha Charita Part I	9000	copies
do III	9000	"
Saddharma Chandrika Part I	9000	"
do II	9000	"
Sri Sumangala Mangariya Part II	1500	"
do III	1000	"
Jataka Sangrahaya	5000	"

Special thanks of the Association are due to Ven'ble Balangoda Ananda Maitriya Thero who has written the Parts I, II, III, & IV of Saddharma Chandrika, new text books, to be used in place of Saddharma Mangariya; and to Palamottawe Pandita Wimaladhamma Thero who prepared the Jataka Sangrahaya, also a new text book.

LITERARY BRANCH. - Mr. D. A. Wegesinghe who was elected Literary Secretary at the last Annual General Meeting resigned almost at the beginning of the year under review on account of his transfer to Kandy. The vacancy so created was filled by Mr. T. B. Dissanayake.

As the Sinhalese and English Literary Branches have been amalgamated meetings are held both in Sinhalese and English Only three meetings were devoted to Sinhalese, but it is to be hoped that it will be possible to arrange more in the future. Ten meetings were held in English. Two series of lectures one by Dr. Andreas Nell on Ceylon History and the other on "Popular Economics" by Mr. B. R. Shenoy of the University College have been arranged for the year.

The following lectures were delivered during the year.

	SPEAKER	SUBJECT	CHAIRMAN
1.	Dr. R. F. Stoddard	Poetry	Dr. L. A. Rajapakse
2.	Rev. R. Siddhartha (in Sinhalese)	The last days of the Sinhalese Kingdom	Sir D. B. Jayatilaka
3.	Dr. Andreas Nell	The ruined cities of Ceylon	E. A. L. Wijewardena Esqr.,
4.	R. H. Bassett Esqr.	Some Practical aspects of marketing	Dr. L. A. Rajapakse
5.	Rev. R. W. Stoddard	The Functions of a University	Dr. L. A. Rajapakse
6.	P. J. Parsons Esqr.	Child Protection	S. L. B. Kapukotuwa Esqr.,
7.	Anagarika Devapriya Walisinha	Pan-Pacific Conference Film	Gate Mudaliyar G. P. Perera
8.	Prof. K. P. N. Rao	Folk-lore Arts and their significance	Dr. G. P. Malalasekera
9.	Dr. G. P. Malalasekara	Some impressions of the World-Congress of Faiths	Hon. Mr. C. W. W. Kannangara
10.	Rev. R. Siddhartha (in Sinhalese)	Sinhalese folk songs	Sir D. B. Jayatilaka
11.	Dr. W. Balendra	Germany and her Domestic Problems	Hon. Mr. D. S. Senanayaka
12.	The Consul for Germany	National Socialism in Germany	R. L. Pereira Esqr., K. C.
13.	Sir. D. B. Jayatilaka (in Sinhalese)	My visit to Travancore	Hon. Mr. W. A. de Silva

The thanks of the Association are due to the lecturers, to the Chairmen and to all those who helped to make the work of this Branch a success.

LIBRARY AND READING ROOM.—Our activities on this section have been retarded by an unavoidable change in the stewardship. The Reading Room continues to be well supplied with suitable newspapers and periodicals. To the President we are indebted for several English papers and periodicals.

Our Reference Library is replete with volumes dealing with all subjects relating to religion and members are invited to take full advantage of it.

In comparison to the number on the roll those making use of the Lending Library is very discouraging. It is to be hoped that in the coming year our members will make it convenient to spend several hours a week in communion with literary celebrities.

SPORTS DEPARTMENT.—The activities of the Sports Department are Billiards, Tennis, Ping-pong, Carrom, Draughts and Chess. During the year Carrom was introduced for the use of the members and now it has become a very popular game in the Association premises. Billiards continues to be the most popular game and we are glad to record that there has been an increase in the number of players. It is hoped that more members would patronise this game when the Billiards Table cushions are renewed before long.

During the year only one match was played which was against the K. C. Y. M. A., Kotahena. A good many of our players took part in the All Ceylon Billiards and Snooker Championship Tournament and we are glad to record that Mr. H. D. Solomon won the Championship in Billiards and Mr. M. S. A. Hassan the Championship in Snooker. We offer them our congratulations on their success.

Two Tennis matches and one Ping-pong match were also played during the year.

Draughts and Chess are not so well patronised by the members but it is hoped that in the year to come more members will take to these games and make them popular.

The above record briefly indicates the nature of the work that has been done during the year. We sincerely hope that in the manner of our discharging the responsibilities entrusted to us we have been able to do our best for furthering the activities of the Association.

In conclusion we beg to thank all our workers for their help ungrudgingly rendered, our members for their whole-hearted support, the Buddhist public for their generous sympathy and the Press for their ready courtesy in publishing news connected with the Association.

H. S. Gunasekara,

Hony. General Secretary.

On behalf of the Committee of Management

REPORT OF THE HONY: TREASURER.

I have the honour to submit my report on the finances of the Association for the year 1936.

The usual statement giving details of income and expenditure for the year and the balance sheet as at 31st December, 1936, are attached. The income for the year exceeded the expenditure by Rs. 307 12 which though small, is satisfactory in view of the extraordinary expenditure incurred during the year on repairs to the building and the heavy cost of the religious examination department. The expenditure under these two heads exceeded that of the previous year by Rs. 1802 19.

It is gratifying to record that there has been an increase of revenue under all the heads excepting that of rent which fell short of the previous year by Rs. 151 50. This was due to the vacancies in the hostel during the earlier part of the year. Another item which needs special mention is the Buddhist Magazine account. The following details show how the balance of Rs. 759 38 shown in the revenue account has been arrived at:-

		Rs. c.	
EXPENDITURE			
(1)	Cost of printing	855 00	
(2)	Editor's Allowance	385 00	
(3)	Postage	91 56	
(4)	Other Expenses	6 72	
	Total		1,311 28
INCOME			
(1)	Subscriptions	21 00	
(2)	Sales	25 96	
(3)	Advertisements	108 30	
(4)	Interest on Buddhist Press Fund	123 64	
	Total Rs.		581 90
	Balance Rs.		759 38

As the Magazine is issued free to members it is important that its cost should be kept as low as possible so that no large part of the income of the Association may be swallowed up by this publication.

The Balance Sheet on the whole indicates that the financial stability of the Association which heralded its incorporation in 1927 has been well maintained.

The credit balance of the Abeyaratne Fund and the Building Fund are fully covered by property and cash while the interest on the Buddhist Press Fund has been set aside and deposited in the Ceylon Savings Bank. The only liability that the Association has, is the sum of Rs. 12106 01 due to the Buddhist Press Fund. As members are aware, this fund was intended for the purchase of a Press for the use of the Association but as the amount collected was not sufficent for the purpose, this sum was used with the consent of the Trustees for liquidating the debt on the premises, on the condition that the Association should meet the expenses in connection with the "Buddhist". The importance of a press as indicated in my previous report cannot be over estimated. If all the members endeavour to pay their subscription in full and enlist more paying members this sum could be realised in a few years. There is already a sum of Rs. 3000 - in fixed deposit account and it is hoped to increase it by a further sum of Rs. 1000.- during this month.

I must take this opportunity of thanking those members who remitted their subscription in time without waiting for calls and rendered that financial assistance which is absolutely necessary for the efficient working of the institution.

V. S. NANAYAKKARA,
Hony. Treasurer.

10th February, 1937

YOUNG MEN'S BUDDHIST ASSOCIATION, COLOMBO, (INCORPORATED)

Income & Expenditure Account from 1st January to 31st December, 1936.

EXPENDITURE		Rs.	Cts.	INCOME		Rs.	Cts.
To Salaries & Wages	...	2,011	00	By Subscriptions	...	3,552	50
,, Collector's Commission	...	593	70	,, Donations	...	589	00
,, Lights & Fans	..	644	49	,, Religious Publications	...	2,929	93
,, Printing & Stationery	...	198	14	,, Sunday Collections	..	179	79
,, Postage	...	153	01	,, Hostel Fees	..	3,058	11
,, Advertisements	.	9	68	,, Rent of Rooms & Garage	...	2,186	50
,, Telephone		230	00	,, Rent of Hall	...	635	00
,, Audit Fees	..	60	00	,, Garden Produce	..	121	71
,, Rates & Taxes	.	500	00	,, Tennis Fees	.	199	15
,, Repairs to Building	...	1,120	72	,, Billiard Fees	...	619	35
,, Insurance	...	75	00	,, Bank Interest	..	221	17
,, Interest on Buddhist Press Fund	...	620	30	,, Sundries	..	99	14
,, Depreciation on Furniture		245	98				
,, Performing Right Society License	...	31	50				
,, Religious Examination	..	1,278	09				
,, ,, Prize Distribution	...	829	80				
,, Bana Preaching	...	228	56				
,, Vesak Celebrations	...	145	00				
,, Library & ReadingRoom	.	253	72				
,, The Buddhist Magazine		759	38				
,, Hostel	..	2,906	55				
,, Tennis		195	75				
,, Billiards	...	378	11				
,, Sundries	.	316	08				
,, Excess of Income over Expenditure	.	307	12				
	Rs....	14,392	28		Rs....	14,392	28

V. S. NANAYAKKARA.
Hony: Treasurer

TERENCE PERERA & Co.,
Corporate Accountants,
Auditors.

Colombo, 10th February, 1937.

YOUNG MEN'S BUDDHIST ASSOCIATION, COLOMBO, (INCORPORATED)

Balance Sheet as at 31st December, 1936.

CAPITAL & LIABILITIES		Rs.	Cts.	PROPERTY & ASSETS			Rs.	Cts.
Abeyratne Fund ...		10,999	83	FREEHOLD PROPERTY:—				
Buddhist Press Fund ...		11,319	66	Association Premises	Rs. 71,517'72			
Building Fund ...		334	50	Kurunegala Property	,, 8,000'00			
Kurunegala Property, Deposit of rent ...		80	00	Maho Property	,, 500'00		80,017	72
Security Deposit of Employees ...		395	00					
Lending Library—Borrowers' Deposit ...		16	00					
Sundry Creditors ...		217	96	FURNITURE ETC.				
				less depreciation			2,659	24
CAPITAL ACCOUNT:—								
Balance at credit on 1-1-36	Rs. 69,905' 04			SUNDRY DEBTORS:—				
Add excess of income over expenditure from 1st January to 31st December, 1936	307'12	70,212	16	Resident Members on A/c. of Rent and Hostel Fees	374'06			
				Rent of Kurunegala Property outstanding	324'00			
				Religious Publications A/c.	1'14			
				Loans to employees	25'00		724	20
				ADVANCE A/C.				
				Vihare at Mantivu Leper Asylum			345	29
				DEPOSITS:—				
				Director of Electrical Undertakings			115	06
				STOCK:—				
				Religious Publications			1,998	07
				CASH:—				
				Ceylon Savings Bank				
				On A/c. of Abeyratne Fund	3,000'00			
				On A/c. Bud. Press Fund	1,913'65			
				Post Office Savings Bank				
				On A/c. of Tennis Club	10'00			
				National Bank of India:—				
				Fixed Deposit—General	3,000'00			
				Current Account	2,806'94			
				In Hand	45'00		10,775	59
Rs...		96,635	11	Rs...			96,635	11

V. S. NANAYAKKARA.
Hony: Treasurer.

We certify that we have audited the accounts of the Young Men's Buddhist Association, Colombo, for the year ended 31st December, 1936, and that the foregoing Balance sheet is based thereon and exhibits on our opinion a true and correct view of the Association's affairs, according to the information given to us and as shown by the books of the Association. Arrears of subscriptions have not been taken into account.

TERENCE PERERA & CO.,
Corporate Accountants.
Auditors.

Colombo, 10th February, 1937.

YOUNG MEN'S BUDDHIST ASSOCIATION, COLOMBO, (INCORPORATED)

FORT BRANCH BUILDING FUND ACCOUNT

Statement of Income and Expenditure from 1st January to 31st December, 1936.

EXPENDITURE	Rs.	Cts.	INCOME	Rs.	Cts.
To Salaries & allowances ...	120	00	By Donations ...	1,623	50
,, Collector's Commission ..	104	54	,, Sale of 25 ct. Ticket Books ...	51	00
,, Audit Fees ...	25	00	,, Bank Interest ..	105	62
,, Stationery ...	23	25			
,, Postage .	35	53			
,, Micellaneous ...	10	40			
,, Excess of Income over Expenditure	1,461	40			
Rs...	1,780	12	Rs...	1,780	12

BALANCE SHEET

As at 31st December 1936.

LIABILITIES		Rs.	Cts.	ASSETS	Rs.	Cts.
CAPITAL ACCOUNT:				CASH:		
Balance on 1-1-36	7,604·71			National Bank of India:-		
Add excess of income				In Fixed Deposit ...	6,000	00
over expenditure	1,461·40	9,066	11	In Current Account ...	3,041	11
				In Hand ...	25	00
Rs...		9,066	11	Rs...	9,066	11

V. S. NANAYAKKARA,
Hony: Treasurer.

We have examined these accounts and find them to be correctly stated.

TERENCE PERERA & Co.,
Corporate Accountants,
Auditors.

Colombo, 10th February, 1937.

YOUNG MEN'S BUDDHIST ASSOCIATION, COLOMBO, (INCORPORATED)

MANTIVU LEPER ASYLUM VIHARA BUILDING FUND

Statement of Receipts and Payments from 1st January to 31st December, 1936.

RECEIPTS		Rs.	Cts.	PAYMENTS		Rs.	Cts.
To Balance on 1-1-36	...	23	00	By Cost of image and transporting	...	345	29
Donations	...	56	00	„ Balance in the National Bank	...	79	00
Advance from the Y. M. B. A. General Fund	...	345	29				
	Rs...	424	29		Rs...	424	29

V. S. NANAYAKKARA,
Hony Treasurer.

FLOOD RELIEF FUND

Statement of Receipts and Payments from 1st January to 31st December, 1936.

RECEIPTS		Rs.	Cts.	PAYMENTS		Rs.	Cts.
To Balance on 1-1-36	...	108	29	By Contribution towards Flood Relief Work	...	50	00
				„ Balance in Honkong & Shanghai Bank	...	58	29
	Rs...	108	29		Rs...	108	29

V. S. NANAYAKKARA,
Hony Treasurer.

We have examined these accounts and find them to be correctly stated.

TERENCE PERERA & Co.,
Corporate Accountants,
Auditors.

Colombo, 10th February, 1937.

Y. M. B. A. Fort Branch Building Fund

Ladies' Committee Balance Sheet to 31st December, 1936

RECEIPTS		Rs.	Cts.	DISBURSEMENTS		Rs.	Cts.
CARNIVAL ACCOUNT				**CARNIVAL ACCOUNT**			
Balance brought forward	Rs. 6,708'53			Electric bill (balance)	Rs. 2'00		
Interest 1936	72'69	6,781	22	Postage	10'00		
				Advance to Secy., Y. M. B. A.	50'00		
				Printing	3'00		
				Commission on advertisements	50'00		
				Petty expenses	30'82	145	82
				Balance		6,635	40
TILL ACCOUNT				**TILL ACCOUNT**			
Balance brought forward	1,087'89			Postage	7'77		
Receipts 1936	795'38	1,883	28	Bad Coins	75	8	52
				Balance		1,874	76
	TOTAL Rs...	8,664	50		TOTAL Rs...	8,664	50

NETT ACCOUNT

Balance Carnival Account		Rs. 6,635'40
Balance Till Account		1,874'76
		Rs. 8,510'16
In Bank	Rs. 8,472'75	
Cash in hand	37'41	
	Rs. 8,510'16	

GRACE PERERA,
Hony: Treasurer.